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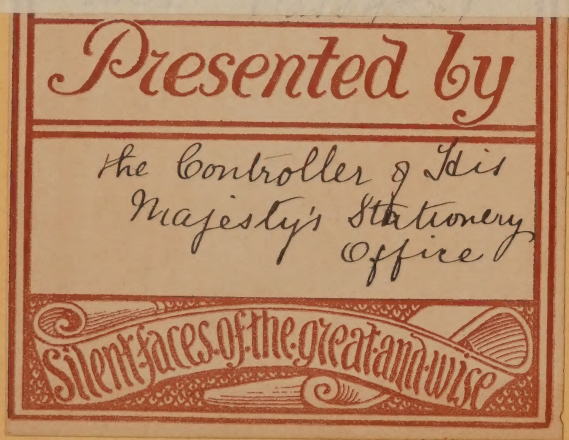

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RERUM BRITANNICARUM MEDII ÆVI SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

In compliance with the order of the Treasury, the Master of the Rolls has selected for publication for the present year such works as he considered best calculated to fill up the chasms existing in the printed materials of English history; and of these works the present is one.

Rolls House,
December 1857.

LIVES

OF

EDWARD THE CONFESSOR.

de trois arpens dune lerloigna
le flestri e de murta:
ar est trens trois rois duna:
a bastardie puis returna:
sun trunc e cop certein
u treis henri le pmerein
apres lui roi aedlward:
urent trois sinant: bastard
raud. ne Willame: dreit:
urent. treis ne dire dreit
e Willame le secund
ar reall de ceinz: duint
loigne fu par arpent trois.
ui henris pi fu quarez trois
pres aedlward: ben reuerdi
u premer cop li re uertz
ue par sa uolunte demenez
abaud espusa. pi pleine:
e dueuz e de fu buine
e franchise e de beute
lle la niece roi aedlward
la racine out dune regard
a sa niez racine a ert
luri. fruit fist en apert:
ue le emperice mahaud nasqui
ernit: quant li terz henri

eut johan si duz de meisme
e naut la maistre le meisme
e pi en terre out memoire
deu lui dune mut gne gloire
un regne li gne e dune
mendre kalant out: curune
a replem de sa saueur
estui. e reguel entur
luur e gne charte dune:
ar tut. cum solail e lune
re cunt roi. oze cunt barun
regne: dun sanc omun.
engleterre e normendie,
en uaut meuz la cumpame.
meuz seie lappelie:
espundre: e menz la die
el nif mest be cest sufist
esclarcir lo seur eserit
roi aedlward a sa fin
est mis pi dolur gne ne ert
a char liesb ia demi morte
sa gent reapele ere cukorte
sest efforce de parler
lur addit: laul cauuis cher
olie est ma mort de plemb
ue deu le uout ne puec re

nuit let regarde. e let oil leue
ert la reine. sil greue
i se pleint. plure. e sulspire
el cheueul etc. let dz de gire
e plurez dild li roi amie
e mamort ne dolez mie
apres meie cest mort:
rinerai a seur port
uuerai of muin seignur
uz iurs auoie e abaudur
nuit pri cuz pi este ci
a leu gent e mi ami:
a reine pest ma muller
beul ne pi par cunter:
ma este suer e amie:
orrez li leau cumpame
lle mad este e espuse.
de nie mut pceuse
onurer la. cum a si bone:
pent. e haute matrone
uaue eit pleinement
lui maneez e sa gent
oient engleis soient normant
onurez let cum lur uiuant:
la iglise seint pere: ab:
si la uuin: seie en seueli

quel de

f lorear ut cans nnico candore uenustꝫ. Virtutꝫ speculii grã multa dei
ll pꝛhinet ati depngis unpiali. Aue socrata uigor hec tua spes ope
a tã pars hoiꝫ. species eadẽ pbrat. Ata ingeniũ calliq; crat
O omneut nulq terrarũ par sibi q̃quã. Corpore nã gemmo un habent bo
h ane licet assectũ languentꝫ posse relingt. Dicꝫ p merito nobilore stilo
ll pꝛ nde patrẽ fidei pietate cluentẽ. Scribes Godwinũ nra beasse duce
A e uelute elisꝫ fonꝫ unic irrigat orbẽ. Pgenta exse fluminib; q̃tuor
f cab; ut uariꝫ fecundent uiscera tꝛr. Ac foueant pꝛo ctra plura sinu
S ustinet anglox pietas sic celica regnũ. hoc duce p gemmas pignoꝛib; q̃tuor
q uox tũ cordis tũ corporis celsa uirt. Diuersil opib; sufficit impium
h oꝛ discreta serie dicꝫ pbrate. Quos actu pꝛo pstiterint tuulos
O armine germano germanos pleni act. Atq; ans. opis ordine pone modũ
X ne cãnuo ledat musica cursu, Inchũ pso carmina uerte gradu
P agma q̃uario reparet fessa relatu. Clarꝫ pateat hystorie series
N il in gũ ÷. hoꝛ quã dicẽ laudes. Aquib; & primũ pregoꝛ a dñã
t acengam ꝫ nobilore coño. Vtq; mones. pso cunte pgo uiam
Iunga equitatus dei ubi qd sibi displicuerat inpopulo decꝫ
p pstitutã danoꝛ. regnũq; celsit cuncto regi uario euentu
belloꝝ: inenouos adepto regni pncipes regio ascitos lateri
hic Godwinũ cui sup memoratum cũ clitio cantabrigiam. cũ bellicis
reb; ab ipso rege pbat ÷ strenuissim. Erat qq; moꝛ equalitate
tã cunctis quã ipsi regi gustim. assiduo laboꝛ accumulatꝫ i copa
rabilis. iocunda ꝛ pncta affabilitate oib; affabilis; Vocantib autẽ
qb; dã regni cõpetentib negociis regẽ i gentẽ suã: ablenta enim rebella
re parauerant collo effreni ei abscedentes potentiã: adhesit comes
iduiduus p omẽm uiã. hic est prudentiã. hic laboꝛ est tantiã. hic
uirtꝫ multa hic attenta expt est idẽ rex tãta pncipis ualentiam.
quã pfundo eloquio. ysi eũ sibi arctius astringeret quis decora beneficio:
q̃ue cõmoditatis sibi foret inoutere acquisito anglox regno. Talẽ
g ducẽ pbatũ. ponit eũ sibi asecretis dans illi ĩcẽtiuge sozoꝛẽ suam
yñ cũ repatriaret i angliã felicẽ acẽ illo ñib; tota pene regni ab
ipso cstruxt dux baiulũ. Adepta tanta honoꝝ p matũ. nse erat
ut: sꝛoib bonis se p posse patrẽ pbuit. quã quã a puero addidicat

MS. HARL. 526. p 2.

Day & Son, Lith.rs to the Queen.

Robertj Hare. 1552

Quid fanat uirtus
que spes speciosa tratis:
In gradibus amictis
qūmira uocatio christi.
Vi reges plebem qj uocat
prius hinc prius inde.
Orcatat mualudam mentem describere dio.
Mentem spes animat inbet instat feructa amplat
Sed timor grammatacet increpat alget et arcet
Sume deus perfunde tuo mor arida corda:
Ore. loqui da iure tuo. tu pstrue pontem.
Gu luius splendore tue rege mentis habenas.
Ne calamus preceps ne sit sibi lingua pudori.
Solus habes quod posco bonū. tua gracia gratis:
Preuenit aspirat comitatur perfiat ornat.
Rex henrice potens qui nunc diademata regni:
Huius certus habes ilius nominis autor:
Permitta s puerum pueris ludere metro.
Et gracili calamo uires temptare parumper:
Inter philosophos meritas non uendico lauros.
Nec uirides ederas nec lutea serta rosarum.
Sed neq; ruriflue caput induo fronde miricę.
Dum ueniam rogito iuuenilibz annue ceptis.
Ingeniū solidare suum dum primula pollit
Etas. forsan erit tempus quo carmina condam.
Iure pluta tibi regalia nulla canatus.
Heu deus eloqui languet meroe latini

Regi. Henrico. viij. Elemosyna

OCT 27 1951

LIVES OF EDWARD THE CONFESSOR.

I.—LA ESTOIRE DE SEINT AEDWARD LE REI.

II.—VITA BEATI EDVARDI REGIS ET CONFESSORIS.

III.—VITA ÆDUUARDI REGIS QUI APUD WESTMONASTERIUM REQUIESCIT.

R. 4981

EDITED BY

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PREFACE.

PREFACE.

THE historical matter contained in the present volume is entirely relating to the reign and times of Edward the Confessor, and those immediately preceding and following. It will be seen that the authors of the works now for the first time printed (the names of whom are all unknown), lived at times very distinct each from the other, and took very different views of the leading characters of the times of which they wrote.

Description of the Cambridge MS.

The beautiful MS. from which the French poem, which occupies the greater part of the volume, is printed, is preserved in the publick library of the University of Cambridge, to which it was presented by George II., with the other volumes of Bishop Moore's library.[1] It consists of thirty-three parchment leaves, in triple columns, containing, for the most part, twenty-three lines in each, the upper portion of each page (with the exception of page 1) being occupied with a coloured illustration of the events described in it,—usually, though not always, divided into two compartments. In the centre of these, and thus in the middle of the three columns, is a description in verse of the illustration, written in rubrick. Occasionally

MS. Bibl. Publ. Ee. iii. 59.

[1] On the first page is written the name "Laurens Nowell, 1563," probably the same person as the Dean of Lichfield of that date: and the lines—

"Au Mons. Cope son tres chur amye
Envoia Guill. Lambard cest poesie."

The initial A is illuminated.

Description of the Cambridge MS. MS. Bibl. Publ. Ee. iii. 59.

there are two or three of these descriptions, and sometimes the picture is smaller, so as to extend only over two-thirds of the page, in which case the first or last column of text runs up to the top, alongside of the illustration.[1] As these descriptions interrupt the text, it has been thought advisable to print them separately at the beginning of the poem, and short descriptions of each of the illustrations have been added. These are, as may be judged from the fac-simile,[2] of a very high order of merit, and, to say nothing of the excellence of the *motif* of many of them, they give very interesting examples of the dress, architecture, and armour of the time of their execution. The MS., both text and illustrations, is not unknown to the publick. Of the former, a specimen is given (but with a considerable number of erroneous readings) in Michel's *Chroniques Anglo-Normandes*, Rouen, 1836, Tom. I., pp. 119–126, where the passage vv. 4511–4638 is extracted: of the illustrations several outline engravings are given in Taylor's Translation of *Wace's Chronicle of the Norman Conquest*, Lond. 1837,[3] and a carefully executed copy of one will be found in Shaw's *Dresses and Decorations of the Middle Ages*, Lond. 1843, Vol. I.

Dedication of the Poem.

The poem is dedicated to "Alianore, riche Reine d'Engletere," *i.e.* Eleanor of Provence, Queen of Henry III. The author gives us very few hints as to who he was, or what was his condition; but from the very fact of King Edward being his subject, from the

---

[1] Besides the principal illustrations, there are occasionally some very well executed representations of vines and vine leaves at the foot of the pages. At the foot of p. 24 a human face is very curiously drawn in the centre of a bundle of vine leaves and grapes.

[2] The page selected for facsimile is p. 53 of the MS. (vv. 3821–3892.) The illustration is the Death of the King, and his soul being conducted by S. Peter and S. John to the Saviour. No. LII.

[3] These are Illustrations XI., XII., LI., LIII., LXIV. The one given by Shaw is LIII.

elaborate manner in which he has enlarged everything respecting Westminster that falls in his way, and especially from his interesting and full description of the church itself, we may perhaps think it most probable that he was connected with Westminster. And with this agrees the only hint he gives of himself, where he speaks of how King Edward (vv. 2020–2)— Dedication of the Poem.

"De quor verai e tendre,
Ama Seint Pere le apostre,
Le suen seigneur e le nostre,"

thus apparently claiming S. Peter as his lord, as being under his especial patronage, as an ecclesiastick of Westminster would of course be. The only other allusion to himself is that contained in vv. 3969, 3970, where he speaks of his poverty.

Of the date of the MS.[1] we can form a tolerably correct estimate. Judging from the beauty and care with which the volume is executed, we may conclude that it was most probably the copy intended for the Queen, to whom it was dedicated, and was thus, in all probability, written and presented on the occasion of one of the chief events connected with Westminster in Henry III.'s reign. These seem to be the King's marriage and second coronation at Westminster, his restoration of the church, and lastly, the removal of the body of S. Edward. The first of these events took place in 1236, the second in 1245, and the third in 1269. Of these, the second date is, perhaps, more probable than the others, as such a passage as vv. 3849, 3850 could hardly have been written after the battle of Lewes (1264); and the whole of the Dedication seems to imply that the King and Queen had been married some time. This gives us 1245 as the date, from internal evidence, and this Its date.

[1] Of course the possible limits are 1236 and 1272, the former the year of the marriage, the latter of the death, of Henry III.

Date of the Poem.

agrees very well with the handwriting, and the style of the armour, and the architecture (which is early English or first Pointed) in the illustrations.[1]

That the illustrations were executed by the author's own hand appears from what he tells us himself, in the passage in which he mentions his object in giving them (vv. 3961–3966) :—

"Pur lais ki de lettrure
Ne sevent, en purtraiture
Figurée apertement
L'ai en cest livret present;
Par co ke desir e voil
Ke oraille ot, voient li oil."

Language.

The language in which the poem is written is that branch of the langue d'Oïl which is usually called Norman-French, and the style is very similar to that of Geoffrey Gaimar, whose *Estoire des Engles* is printed in the *Monumenta Historica Britannica;* and Benoit de Sainte-More, a portion of whose *Estoire e Généalogie des Dux qui unt esté par ordre en Normendie* will be found in Michel's *Croniques Anglo-Normandes.* The text has been printed, it is believed, with accuracy, the few occasions on which the editor has ventured to alter the MS. reading being always indicated.[2] The MS. has been written, if not by the author himself, by a very careful scribe.

The Translation.

In making the translation, which is printed so as to correspond line by line with the original text, my wish has been to be as literal as possible. It would have been easy to have smoothed away harshness of

---

[1] All the architectural details, such as lancets, windows, door-hinges, and capitals of pillars, are of the purest period of Early English—(that which is usually supposed to have lasted from 1189 to 1272)—the forms of the crowns and helmets, the stunted mitres, the chain armour, and the bearings on the shields, which all are executed with very great care, belong also to the same period.

[2] These alterations consist chiefly in the occasional insertion of an omitted letter in brackets.

diction, and to have veiled difficulties by going round the meaning instead of directly at it; but it seemed to me that the object of such a translation is to have, as clearly as possible, a representation of the original, —and thus that ruggedness and inelegancies of language or style in the French ought to be reproduced in the English. In two points this has been attended with considerable difficulty,—the perpetual change from the narrative present to the perfect tense, which often seem indiscriminately used, and the variations between the second person singular and the second person plural in addresses, which are also constantly interchanged. In both these points I have, in spite of the resulting inelegance, in almost all instances followed the original. I may at least lay claim to the character of an honest translator, as each passage is given according to the meaning which I believe the words will bear; and I have never, by a smooth-sounding paraphrase, avoided grappling with the difficulties, which are neither few nor slight, of my author.[1] The Translation.

In compiling the Glossary, my object has been to enable the poem to be read with as little trouble as possible, and it will be found to be very full (some may consider too much so) of grammatical explanations of the verbs which occur; for I believe, that to a person not familiar with this language, his chief difficulties will arise from ignorance of the tense and person of the verbs. It should be recollected that the Glossary is strictly what its name implies, and that its only object is to illustrate this poem, not to give a complete account of the words which it contains; and in giving the meanings of a word, I mean that it is used with these in this MS., not that it has The Glossary.

[1] I take this opportunity of acknowledging much kind assistance in the interpretation of many of the more difficult passages of the MS. from the Rev. J. Stevenson, Vicar of Leighton Buzzard, and the Rev. J. Glover, Chaplain of Trinity College, Cambridge.

The Glossary.

no others. It would have been easy to have given it a learned appearance by extracting examples of the words from other poems and dictionaries; but this seemed to me very different from what is desired in such a publication as the present.[1] The books which I have chiefly used in this compilation are Kelham's *Dictionary of the Norman or Old French Language,* Lond. 1779; Roquefort's *Glossaire de la Langue Romane,* Par. 1808; the *Glossaire Français* in the seventh volume of Henschel's edition of Du Cange, Par. 1850; and Burguy's *Grammaire de la Langue d'Oïl,* Berlin, 1853, a most invaluable work for all students of this language, and to which I must express my especial obligations.[2]

Sketch of the Period of History embraced in the Cambridge MS.

The period of history embraced in this MS. extends over the whole life of Edward the Confessor, the author (or rather translator) giving a sketch of the condition or history of England during the earlier years of this king's life, before he was called to the throne, and carrying his narration on to the battle of Hastings and the death of Harold, in order to show the fulfilment of Edward's dying prophecy. He is at the same time careful to point out that it is only as thus concerning Edward that he gives the history of these later events.

---

[1] It is very difficult to draw the line accurately as to what words should be admitted into, and what excluded from, such a glossary. My wish has been to insert all that are not found in the ordinary French dictionaries, and to err on the side of inserting rather too much, than too little. References to the lines of the Poem where the words occur have been added when the word is found only in one place, or where the line referred to gives a good example of its use. In two or three instances ordinary French words have been inserted, when these might have been mistaken for other words, spelt in the same way, which occur in the MS.

[2] I have also consulted, among other glossaries, Michel's Glossary appended to the *Chronique des Ducs de Normandie,* Par. 1844. But M. Burguy has made so much use of this poem in collecting his examples as almost to supersede the use of M. Michel's Glossary.

Sketch of the Period of History embraced in the Cambridge MS.

He begins, after his dedication and discussion of his materials and objects, by tracing the descent of Edward from Alfred, and the history may be said actually to commence with the reign of Ethelred, the birth of Edward, and the Danish invasion under Sweyn.

On the flight of Ethelred to Normandy, Sweyn styled himself king, and a vivid picture is given of the misery of the country from the Danish invaders. (No hint is given of the massacre of S. Brice's day.) On Sweyn's death (of which the usual legendary account is given) a fresh band of Danish invaders (according to our author) landed, and the condition of England became worse than ever. The Queen (Emma) and her two sons were sent to their uncle, the Duke of Normandy; of Ethelred we hear no more. The author then takes up the fortunes of Edmund Ironside, and gives an account of his victories over Cnut, and finally an elaborate description of the single fight of the two sovereigns, and consequent partition of the country. On the murder of Edmund Ironside, Cnut remained sole king, married Ethelred's widow, Emma, and exiling the two sons of Edmund Ironside and all the relations of Ethelred, secured to himself a peaceful reign for the rest of his life. Harold Harefoot, his son by Algiva, succeeded him, as being on the spot at the time of his death, both Ethelred's sons remaining in Normandy: the elder of them, Alfred, apparently with a design on the throne,[1] sailed to England with a considerable force, and landed at Sandwich. He was received with open arms by Godwin Earl of Kent, who styled him his rightful lord; but at night he, with all his followers, was treacherously seized and brought before Harold, who sent him to the isle of Ely, where

[1] v. 419–421,—

Aelfred fu dreit eir de nessance,
E s'en vent de Normendie
A grant force de navie.

Sketch of the Period of History embraced in the Cambridge MS.

his eyes were put out, and he soon after died. The condition of the English is described as being very wretched in this king's reign, as the Danes were universally preferred and the English ill treated; and the queen, although Cnut's widow, was in continual danger from her step-son. On his death after a short reign, Hardecnut, the remaining son of Cnut, was the unanimous choice of the whole country. His first action was to have the body of Harold disinterred and thrown into the Thames; it was, however, found and re-buried by the Danes. This king is described as being especially unpopular among the Danes, and, according to our author, actually at war with them. He supported the war by means of a heavy tribute from the English, and the condition of the country is represented as worse than ever, no one seeing to which side safely to hold, and fortune declaring alternately for Hardecnut and the Danes. On his sudden death at Lambeth, the ills of the country reached their climax. We have next the legend of Bishop Brittewold or Brihtwold's vision of the coronation of the young Edward, and the promise of peace and prosperity in his reign; and the description of the sorrowful condition of the young prince in his solitude in Normandy. On Hardecnut's death he was at once elected king, and immediately sent for from Normandy, and anointed and crowned king by the Archbishops of Canterbury and York. The king on his coronation found not only the whole of England well affected to him, but all the neighbouring sovereigns; the Emperor of Germany and the King of France sent embassies, the only sovereign that held aloof being the King of Denmark. His first act was to abolish the Danegelt, in consequence of having (according to the legend) seen a demon sitting on the heaps of gold.

The story of his pardoning the thief who stole his treasure follows, and then, at considerable length, is

given the history of the king's marriage with Edith, the daughter of Godwin, who is spoken of as the most powerful noble in the country. He is represented as desiring to accomplish this marriage partly for the advantage it would be to himself, and partly that by this means the death of Alfred and his other murders (for besides Alfred's, Edmund Ironside's murder is laid by our author at Godwin's door) and treasons would be hushed up. Soon after the marriage, the intended invasion of the Danes was defeated by the death of their king on embarking, of which King Edward's vision is given at length. And now that he was firmly seated on the throne, with peace at home and abroad, he bethought him of his vow of pilgrimage to Rome, which, while in solitude and distress in Normandy, he had made to S. Peter. The barons were summoned, and he demanded leave of absence from the country for this purpose. His speech on the occasion, and also the arguments by which he was induced to remain and apply for a dispensation to the Pope, are given at great length; the dangers of the journey, the harm to the country by the absence of the sovereign, are forcibly dwelt upon; and the archbishop and barons finally refuse their consent to his going. Two bishops were sent in consequence to Rome, and obtained the requisite dispensation from the Pope (Leo IX.), on condition that a monastery be built in honour of S. Peter. A legendary story of S. Peter's appearing to a hermit, and giving him the same account that the bishops brought from Rome, accompanies the history of their journey and return. The king then began the restoration of Westminster, in order to be freed by this means from his vow, and a very elaborate account of Westminster is given;—the history of its foundation soon after Ethelbert's conversion, the legend of its dedication by S. Peter, and a description of the church as restored by Edward. A second em-

Sketch of the Period of History embraced in the Cambridge MS.

Sketch of the Period of History embraced in the Cambridge MS.

bassy was then sent to Rome to obtain a confirmation of its privileges, which was fully granted by (Nicholas II.), who was then Pope. The popularity and excellence of King Edward's government is next described; and the accounts of various miracles, the chief being the well-known one of the cure of the scrofulous woman, which has been supposed to have been the origin of the custom of touching for the king's evil, continued by English Sovereigns till a comparatively recent period. These are followed by the story of the quarrel of the queen's brothers, Harold and Tostin (who are now for the first time introduced) in the presence of the king and their father Godwin: the king is represented prophesying their future fate, as foreshadowed by this quarrel, and the author interrupts the course of his narrative to show how this was accomplished. Soon after occurred the death of Godwin at table, which is treated here as a Divine judgment for the murder of Alfred. He is described as taking up a morsel of bread, and stating that his eating this should be a proof of his innocence in the matter. The king blessed it, and the earl was immediately choked. The strange legend of the seven sleepers of Ephesus follows, and then that of S. John appearing to two palmers in Palestine, and giving them King Edward's ring, which he had obtained from him under the guise of a beggar; it is this legend which has been the origin of the customary representation of King Edward in this country. The king's death within six months was foretold, and on hearing this he summoned his barons to Westminster for the dedication of the church, which soon after took place, though the king was prevented by illness from being present. He is then described as asking Harold of his intentions respecting the crown, and Harold as taking an oath that he had no idea of the crown;—that William of Normandy, to whom Edward had granted

Sketch of the Period of History embraced in the Cambridge MS.

it, had the right, while he himself had no claim or right to it, unless *William* gave it him, together with his daughter. (See note at foot of the page for a discussion of this.) Shortly after the king was seized with a fever, and fell into a trance; on emerging from which, he is represented as giving to all around an account of the vision which he had seen during his trance of the ills to come upon England, ending with an allegory as to when they were to cease. The author gives the usual explanation of this allegory, but carries it down to his own times, which gives him an opportunity of paying another compliment to Henry III., the reigning sovereign. The conduct of Archbishop Stigand turning aside and mocking, alone of all who heard the prophecy, is mentioned. The king then, after committing his wife and her friends to the care of his people, and receiving the sacraments, died. Immediately before this we have, what is perhaps the most curious passage in the whole book, a second speech of Harold about the succession, introduced as if voluntarily made by him to King Edward. He again states that Edward had granted the crown to William; that William's daughter had the right to it through Emma, Edward's mother (who was also William's great aunt,) and that if William did not give it to his daughter, William himself had the right to it. Harold at the same time states that he was in alliance with William, and intended to marry his daughter.[1] The Archbishop Stigand tells him that

[1] This seems to be (after much consideration) the best interpretation of the very difficult and obscure passage vv. 3905–3908, coupled as it must of course be with vv. 3629, 3630. Not that this is entirely satisfactory. How, for instance, could William's *daughter* have any right through Emma? To say that if he did not give the crown to his daughter, he had the right to it himself, seems simply absurd. But the whole passage is full of inconsistencies, and seems to have been made intentionally obscure.

Sketch of the Period of History embraced in the Cambridge MS.

if he breaks this covenant, no prelate would anoint him, and no one in the country would crown him.

Accounts of posthumous miracles follow, and these would naturally bring the author's work to a termination, did he not wish to show the full accomplishment of Edward's prophecy respecting Harold and Tostin. On Harold's seizure of the crown, Tostin is represented as determined to be avenged on him for his compulsory exile, and as going in consequence to Harold Harfager, King of Norway, to request his assistance. They landed in Northumberland with a large force, and, after defeating the Earl of Northumberland, crossed the Humber, and advanced into the country. Harold is represented as stopped by a sudden attack of illness while on his march to oppose them, and then as suddenly cured through the aid of S. Edward, to whom in his distress he had recourse. The complete victory of Harold at Stamford Bridge, and the death of Tostin and Harold Harfager in the battle, are brought forward by our author to show the fulfilment of King Edward's prophecy of the fate of the two sons of Godwin. Harold is described as more overbearing, haughty, and cruel in consequence, and resisting all the attempts of the Confessor, who by visions and dreams continues to exhort him to repentance.

William's demand of the crown, and appeal to the Pope and King of France on Harold's refusal, next follow; and, after the account of some more miracles at King Edward's tomb, the author gives a brief account of the landing and victory of the Norman at Hastings, after expressly stating that he does so only to show what power had the vengeance of King Edward. The MS. has, unfortunately, lost a leaf towards the end; this doubtless gave some account of the founding of Battle Abbey, and most probably of the well-known legend of Bishop Wulstan. It ends

with an account of the re-opening of the king's tomb, the finding of the body of the saint entire, and a short statement of the glory of the church of Westminster, and the duty of the kings of England to maintain it in splendour and in the full possession of its privileges.[1] Sketch of the Period of History embraced in the Cambridge MS.

Throughout the whole poem it is King Edward, and almost he alone, who is brought before the reader. The previous history of England is only introduced as far as it relates to him, and the history of the events subsequent to his death only in order to show the fulfilment of his prophecies. For Godwin the author seems to have had a more than common abhorrence, charging him, in addition to the other crimes usually attributed to him, with the murder of Edmund Ironside.[2] He dwells a good deal on the claim of William to the throne, as is perhaps to be expected from one who is writing to the wife of Henry III., although he gives the usual interpretation of the allegory as to when the troubles in England were to cease, by Henry I.'s returning to the old stock, by his marriage with the heiress of the Anglo-Saxon line;[3] and in one passage (v. 3829) distinctly says that William had no right to the crown. Of the claims of Edmund Ironside's children he says not a word: they are dismissed very early in the poem, with the words put into the young Edward's mouth while in Normandy (vv. 774, 5) :— General view of the Poem.

> " Mes nevuz, le fiz Aedmund,
> Ne seit nuls ke devenuz sunt."

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[1] The last page is in a different hand; there is also no description of the illustrations; and the language is slightly different from the rest of the poem: thus within thirty lines we find three words used with the aspirate, *hor*, *hy*, *hou*, for *or*, *i*, *où*, which hardly occurs in all the rest of the MS.

[2] This occurs in vv. 777, 8. I do not think it can be translated so as to have any other meaning. If a period were placed after 777, there is no verb of which " Godwin " is the subject.

[3] He styles also Henry and Eleanor, v. 83, " aunez de sa meisun," *i.e.* of Edward's, the eldest or heads of his house, unless we take " aunez " in its usual sense of " patrons," and suppose *meisun* to refer to Westminster.

The Author's materials, and Historical Value.

The author, or rather translator, as he styles himself, is very careful to disclaim the possession of original materials. At the commencement of his poem he states that he has translated the history from Latin into French, and adds (v. 41–43):—

> "N'en voil unc un cuple faire,
> Si l'estoire ne usse essamplaire,
> Ki est en Latin escrite."

And throughout the poem he continually refers to this history as that from which he drew his facts, under the title of "La estoire" (vv. 528, 2267, 4094), "la grant estoire" (v. 595), "l'escripture" (v. 935), "l'escrit" (vv. 2041, 3024), "Latin k'est essamplaire" (v. 2896), "li escritz k'est en Latin" (v. 3021).[1] He takes especial pains to assure his readers that he follows his original Latin very closely (3024–3028):—

> "Li escrit . . . . . ,
> Dunt cist ke me ot, ben sace
> Siverai mut droit la trace,
> Kar il m'apent le Franceis traire
> Si k'au Latin ne seit cuntraire."

So again, in his prayer to S. Edward, after having described his death, he puts in his claim for the Saint's protection, because, he says (v. 3957–9):—

> "Ai translaté du Latin,
> Sulum mun sen e mun engin,
> En Franceis la vostre estoire."[2]

The question then arises, what was this history? There can, I think, be little doubt that by it is meant

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[1] On one occasion, before giving the story of Godwin's death, he says (3277), "Cum dist la verraie geste." This probably refers to the same work; Geoffrey Gaimar (*see* Preface to *Monumenta Historica Britannica*, p. 91) refers to the Saxon Chronicle under this title. But although this latter work mentions Godwin's sudden illness at table (Anno 1053), it says nothing of the rest of the story.

[2] On one occasion he quotes the "History of Normandy"—

"Cum la estoire de Normantz
En Latin dit e en Romantz." (vv.153,4.)

the historical works of Aelred of Rievaulx[1]; viz., the *Genealogia Regum Anglorum* and the *Vita Edwardi Regis*. To a considerable extent our author's boast of faithful translation is justified; but the matter is throughout amplified and spun out, especially in the speeches and letters that are given, and he has mixed up the various portions of Aelred's works so as to make one continuous history; thus, the sketch of the kings before Edward, and the story of Edmund Ironside's fight with Cnut, are taken from Aelred's *Genealogia Regum Anglorum*, while the actual life of S. Edward comes from the *Vita Sancti Edwardi Regis*. There is, however, a great deal that is not in Aelred's work; thus the episode of Gunnilda's vindication of her character is introduced from one of the other chroniclers, which Aelred omits entirely; and from other sources also are derived the account of Alfred's landing and murder (only incidentally mentioned by Aelred), and the very curious sketches of the reigns of Harold Harefoot and Hardecnut, which are passed over entirely by Aelred. Hardecnut is described as engaging in open war with the Danes, and this country during his reign suffering from all the miseries of civil war. Aelred of Rievaulx.

He cannot be always acquitted of carelessness in following his author; thus, v. 126, he represents Instances of inaccuracy in the Poem.

[1] S. Aelred, whose name appears under the forms Adelred, Adilred, Aelred, Æthelred, Ailred, Alred, Altred, Athelred, Ealfred, Alured, Ealred, Edilred, Elered, Elred, Ethelred, Ethilred, Hailred, Valred, was born at Hexham, in 1109, spent his youth with Henry the son of David, King of Scotland, and then became a monk of Rievaulx, of which he was ultimately abbat. He died in 1166. His *Genealogia Regum Anglorum* and *Vita Sancti Edwardi* were first published in Twysden's *Decem Scriptores*. He is perhaps best known by his *Speculum Charitatis*. A complete collection of such of his works as are published will be found in the CXCVth volume of Migne's *Patrologia*, Par. 1855, to which, as the most convenient and accessible edition, I refer throughout this Preface.

Instances of inaccuracy in the Poem.

Edgar as allying himself by marriage to the Duke of Normandy, instead of his son Ethelred, as was the fact. So again, v. 237, in his account of the queen and her sons being sent to Normandy on the Danish invasion, he has confounded the two Dukes Richard of Normandy.[1] Again, v. 506, where the story of Gunnilda is given, his readers could only suppose she was the daughter of Hardecnut instead of his sister.[2]

Additional matter in the Poem.

Minute additions are frequently introduced, while in other respects he is translating pretty closely. We have already spoken of his statement that Godwin was concerned in the murder of Edmund Ironside; and another instance may be given, interesting especially as illustrating a very curious point of ritualism. In the legendary account of S. Peter's consecration of Westminster, Bishop Mellitus is represented as observing, when he entered the church—

> " L'abecede en pavement
> Escrit duble apertement." (vv. 2201, 2.)

the fisherman having previously told him that (v. 2194)

> " aperte e fresche
> I verriez l'abece Grezesche."

Aelred's words are—

> " Videt pavimentum *utriusque* alphabeti inscriptione signatum;" (ed. *Migne*, col. 757.)

this last being the more usual form of the rite,—to inscribe both the Latin and Greek alphabets; and this

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[1] It seems impossible to make this line agree with the supposition of either of the Dukes Richard being in the author's mind. If we suppose he meant Richard I., *nevuz* must be translated *grandsons*; if Richard II., *fille* must be *sister*. Richard I. had been dead some seventeen years.

[2] His statement that Harold was younger than Tostin (Description of Illustration XLIII. p. 14) is probably a mere slip of the pen, as it is inconsistent with other passages in the poem. Ordericus Vitalis, however, *Historia Ecclesiastica*, Lib. iii., in speaking of the two brothers says, " Tosticus, quia major natu erat." *Ed.* Le Prevost. Par. 1840, p. 120.

same account is given by William of Malmesbury. But Catalani, *Pontificale Romanum*, Tom. II. p. 63, cites a very ancient Pontifical which appointed the Greek alphabet to be twice written,[1] as our author here represents it. Additional matter in the Poem.

There is also an elaborate description of the church of Westminster, to which there is nothing corresponding in Aelred; but, as has already been stated, we believe the author to have had especial opportunities for acquiring certainty on this point at least.

Of Aelred's work little need be added, as it has been so long and so well known. It is derived, as has been stated in the Preface to the *Monumenta Historica Britannica*, p. 16, almost entirely from the *Vita Sancti Edwardi Anglorum Regis et Confessoris* of Osbert, or Osbern, of Clare, Prior of Westminster. How large a use Aelred has made of this latter work will best be seen by the list of chapters of Osbern's work, which is now for the first time printed in the note below, from the MS. in Corpus Christi College, Cambridge, No. 161.[2]

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[1] This reference is taken from Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*. Vol. I. p. 173, note, who may also be consulted as to the mystical signification of this rite.

List of the chapters of Osbern's Vita S. Edwardi, from MS. C.C.C. Camb. 161.

[2] This is a MS. on parchment, of the XIIIth century, containing a number of Saints' Lives, Osbern's work being the last in the volume. It is said at the end to be "abbreviata ex tractatu domini Osberni Westmonasteriensis prioris."

"Incipiunt capitula sequentis vitæ Sancti Eadwardi regis Anglorum.

1. De Sancti Eadwardi generositate ac parentum ejus sanctitate.
2. Quanto favore, omisso regis primogenito, iste nondum natus in regem constituitur.
3. Quanta determinatione etiam princeps apostolorum hujus regnum revelaverit.
4. De gratioso ejus regnandi initio.
5. De persona ejus et moribus et conversatione.
6. De regali ac virginali ejus conjugio.
7. Qualiter regem Daciæ in Anglorum exitium properantem in longinquo mari vidit submergi.
8. Qualiter apostolico privilegio a pristino solutus est voto.
9. Quam congrue et princeps apostolorum apostolicis litteris consonans facienda definit.
10. Ubi rex contractum Beati Petri mandato bajulat, sicque sanat.

Additional matter in the Poem.

The conclusion of the poem, containing the account of the Conquest, is not taken from Aelred, and, in a historical point of view, is perhaps the most valuable portion of the whole. The author enters at some length into the character and conduct of Harold during his short reign, and his cruelty and oppression are put forward as one of the incitements for William's enterprize. See the description of illustration LXII., p. 23, where it is said that William—

> "K'ot dire ke rois Haraudz
> As suens est crueus e baudz,
> E haïz cum lu u urs,
> As Engleis vent faire sucurs."

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11. Ut idem apostolus per se Westmonasterium olim dedicaverit.
12. De iterata voti absolutione per honorificum Papæ privilegium.
13. Qualiter ipse rex et comes quidam Christum corporaliter oculis viderint; idque divinitus propalatum sit.
14. De muliere ab execrabili morbo per ejus tactum curata et a sterilitate recuperata.
15. De cæco per lavaturam manuum regis luce donato.
16. De altero cæco per simile collyrium illuminato.
17. Item de alio per ejus tactum luce reparato.
18. De tribus cæcis et uno monoculo lumine ditatis.
19. Quam miranda rex de septem dormientibus viderit, ejusque rei portentum expresserit.
20. Itinerarium stupendum duorum peregrinorum per quos Sanctus Johannes annulum Sancto Edwardo quem ei dederat, remisit.
21. De regia Westmonasterii dedicatione et regis ægrotatione.
22. De revelatione quam in agonia super regni mutatione didicit; resumptoque vigore suis edixit.
23. Extrema regis allocutio et spiritus emigratio, corporisque nitor atque tumulatio.
24. De contracto erecto.
25. De septem cæcis simul ab eo luce ditatis.
26. Qualiter victoriam regi Haroldo se facturum signo certificat.
27. Quomodo rex gloriosus de sepulchro suo visus est exire, sicque cœpit cæcus videre.
28. Quam mirifice quidam sanctus episcopus Beato Edwardo in concilio ei patrocinante restituitur.
29. De prima ejus translatione et corporis integritate.
30. De puella in sanctum blasphemando deformata et per eum reformata.

Expliciunt capitula Beati Eadwardi regis et confessoris ex tractatu domini Osberni prioris Westmonasterii."

Additional matter in the Poem.

See also v. 4318, where Harold is represented as insulting the messengers sent by William to demand the crown. And when he assembles his army to oppose the invaders, they are said to have come very unwillingly :—

"Plursurs resoignent venir
E ki vindrent, vindrent enuiz,
Kar li rois fut mut haïz." (vv. 4340–4342.)

The account of the battle of Hastings itself is the same with the ordinary descriptions, the usual details being given; viz., the first attack made by Harold,—the success of the English at the commencement,—and the stratagem by which the battle was at length won by the Normans. The author states that Harold's body was found among the slain, and buried at Waltham, without dropping a hint of the legend of his surviving.

Popularity of Aelred's work.

I have already spoken of the popularity of Aelred's work.[1] There are numerous MSS. of it existing in various libraries; and it has received a fair share of attention in print. A proof of how long this popularity lasted will be found in the Latin poem, which forms the second of the MSS. printed in the present volume, and which is a sort of abridged versification of Aelred's work.

Description of the Oxford MS. Bodl. Seld. 55.

The MS. from which it is printed, which is preserved in the Bodleian library at Oxford (MS. Selden, 55), is a small quarto on vellum, containing ten leaves, with

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MS. Trin. Coll. Camb. B. 10. 2.

[1] S. Edward's history as told by Aelred seems also to have been a popular subject for illustration. In the library of Trinity College, Cambridge, there is a very beautiful and curious MS. of the Revelations, with an illuminated picture on each page, at the end of which are six leaves, which contain unfinished outlines of twenty-four of the same subjects as are represented in the French MS. in the present volume. The gold and the green colours have been laid on, but something prevented the designs from ever being finished. Although not of so high a style of art as those in the French MS., they are exceedingly curious and interesting, from their showing what portions of these illuminations were first done. The MS. is of the fourteenth century. It is marked B. 10. 2.

Description of the Oxford MS. Bodl. Seld. 55.

twenty-seven lines in each page, written in a hand of the fifteenth century.[1]

It was written, as the author himself tells us, in the reign of Henry VI., to whom it is dedicated. From the words of his Dedication—

> "Rex Henrice potens, qui nunc diademata regni
> Hujus sextus habes istius nominis auctor,"

Date of the poem.

it is unlikely that the poem should have been written after the first battle of St. Alban's, in 1455, especially as the author, although alluding to the ignorance of his age, and the neglect of all historical studies, gives no hint of any disturbances in the kingdom. We may thus conclude the poem to have been written during the latter portion of the first half of the fifteenth century, probably between 1440 and 1450, a date corresponding to the style of the writing.

Its style.

Although there are no new facts given in this poem, it is valuable as a specimen of the Latin poetry of the time; and while the author's style cannot be pronounced to be of high order throughout, he sometimes rises at least to the height of very tolerable poetry. Among his inelegancies may be remarked, the stringing together whole lines of nouns or verbs, often little more than synonymous; for instance, vv. 56–58:—

> "Cum dolor, ira, nefas, strages, lis, impetus, error,
> Ignis edax, hostis, gladius, pavor, Anglica regna
> Undique terrerent, quaterent, premerent, lacerarent."

And for the sake of his metre he continually employs the encliticks *que* and *ve* as *et* and *vel*. For instance, v. 73, "scelerum fabri que magistri," for fabri magistrique; v. 168, "non deliciæ ve corona," for deliciæ coronave, &c.

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[1] The initial letters are alternately red and blue. The initial letter of the poem, on the first page, contains a portrait of King Edward, with a rich illuminated border. Above is written, "Roberti Hare, 1552."

A second copy of the poem has been recently discovered[1] in the Bodleian library, among the Digby MSS. This is in every way inferior to the former, and is most probably a copy from it; it is very carelessly written, and where it differs from the Selden MS. is almost invariably wrong. The variations, such as they are, are given at the foot of the page. MS. Bodl. Digby, 186.

The author more than once speaks of his youth, and deprecates criticism on his style in consequence. He states that it is by the king's commands that he writes—"regalia jussa secutus," v. 24, and thus he may have been a sort of court poet.[2] He laments the degeneracy of his times as regards literature, and especially the neglect of classical literature, mentioning Cicero, Virgil, and Ovid by name; and he adds the remark:— The author.

> "Tantaque simplicitas nostris successit in annis
> Quod vulgi plus sermo placet, quem dictat *arator*
> *Vulgari lingua*, quam mellica musa Maronis,"

which it seems must refer to Piers Plowman's poem, although this was written some seventy years previously.

The Poem contains the account of the same period of history as Aelred's Vita Edwardi Regis, from the birth to the death of the king, ending with the opening of his tomb thirty-six years after his death, of which a Historical period embraced, and value.

MS. Bodl. Digby, 186.

[1] This MS. is on paper, written apparently late in the fifteenth century. It contains seven folio leaves, with thirty-seven lines in each. A crown is rudely drawn on fol. 1. Throughout in the margin there are references to the paging of another MS. It is bound up in a MS. volume of prophecies, of which many are John of Brydlyngton's. I owe the knowledge of its existence to the Rev. F. C. Hingeston, of Exeter College, Oxford.

[2] It is just possible that he may have been one of the "ministralli" employed for the king's solace. See a document preserved in Rymer, Fœdera xi., p. 375, "De ministrallis propter solatium regis providendis." It is a commission to supply vacancies by death among the king's minstrels. A.D. 1456.

sketch has already been given. The historical value of the poem rests entirely on the basis of Aelred.

MS. Caius Coll. Camb. 153. Vat. Chr. 489.

Besides the numerous prose MSS. of Aelred's work, there exists in the libraries of Caius College, Cambridge, and the Vatican at Rome, a poem in Latin elegiacks, containing a very close versification of his work. The Caius MS. is written in a beautiful hand of the thirteenth century.[1] A later hand has written in the beginning, "per Aluredum Rievallensem," and on the strength of this Chrysostom Henriquez in his *Phœnix Reviviscens*, Bruxell. 1626, p. 32, and after him Polycarp Leyser in his *Historia poetarum et poematum medii ævi*, Hal. Magd. 1741, p. 433, has placed Aelred among the mediæval Latin poets. For this there seems no ground whatever. There is no other instance mentioned of his writing in verse, and this is probably the work of some one of later date than he. To a portion of the Vatican MS. is added a translation into Norman-French. A specimen of both the Latin and French will be found in the present volume, and a passage has been selected, the account of King Edward being dissuaded by his people from fulfilling his vow of pilgrimage to Rome, which can be com-

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[1] This begins (like the prose work), "Cum tibi, Laurenti, cogar parere jubenti." Laurence was Abbat of Westminster, and took a prominent part in S. Edward's translation. 11 Oct. 1163. This event probably led to Aelred's book.

The chief differences between this metrical life and the prose life are as follows:

(1.) The prologues differ considerably.

(2.) The single combat of Cnut and Edmund Ironside, which is omitted in the prose life, though given in the genealogy, is mentioned in the metrical life.

(3.) In the account of the dedication of Westminster the account of S. Augustine's mission is much fuller in the metrical life.

(4.) The Literæ Regis and the Privilegium Domini Nicholai Papæ are omitted in the metrical life. (Prose life, ed. Migne, col. 758–760.)

(5.) Preface to B. VI. This is not in the prose life.

(6.) The metrical life mentions Harold's defeat and death by William, which the prose life does not.

pared with that in the French Life with which this volume begins.[1]

Description of the Brit. Mus. MS. Harl. 526.

The last MS. printed in the present volume, which is by far the most valuable in a historical point of view, is preserved in the Harleian collection in the British Museum. It consists of 20 leaves with 33 lines in a page, written in a clear small hand of the twelfth century.[2] The author begins in verse, representing himself as exhorted by the muse to write, and especially to take King Edward as his subject. After his exordium, he continues in prose, "ne continuo lædatur musica cursu," and only occasionally afterwards introduces verse.

The author.

That the author lived in the times of which he wrote, there can be no doubt. The work was written for the queen, Edith, from whom he seems to have received much kindness; he seems also to have been connected in some way with her brothers Harold and Tostin. As to who he was, it is quite impossible now to say. The author of the catalogue of the Harleian MSS. adds to his account of this MS., "Vide an non sit Eadmeri;" but a single glance at the opening of Eadmer's *Historia Novorum* is sufficient to disprove this, from the difference both in style and matter. That he had been a writer before this present work is clear from l. 7. "*Longa quies calami* dissolvit mentis acumen." He speaks of his poverty (ll. 9. 15), adding what probably is some personal allusion,

> "cujus miseri paupertas, *libera certe*,
> Ictibus assiduis tundit utrumque latus,"

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[1] The variations of the Vatican MS. are given at the foot of the page. It is very inferior to the Caius MS. For transcripts of the Latin and French in the Vatican MS., as well as for much other valuable assistance while this volume has been passing through the press, I am indebted to the kindness of Thomas Duffus Hardy, Esq., Assistant Keeper of the Records.

[2] The MS. is numbered Harl. 526. The initial letters are for the most part alternately red and green. On the reverse of the last leaf is written, "For Dr. Bancroft." The page selected for facsimile is the second.

The author.

and in grateful terms alludes to its relief by the Queen (ll. 33, 1331). He mentions too, that he is the subject of the attacks of others (ll. 13, 14):—

"Tu, quem tot circumlatratibus urget
Multorum livor, immoderate furens."

The work is stated to have been undertaken for the queen, and in a great measure to put forward her praises, l. 30, "Si tamen ad laudes attineat *dominæ*," and again, l. 40, "Ut quicquid referant, laus et honor sit *ei*." So, after alluding to the quarrel between her two brothers, he speaks of the displeasure such a history must give the queen, their sister (l. 1311); and adds afterwards (l. 1333 sqq.), that it was for her honour all that had gone before was written, and in l. 1350 formally dedicates it to her. At the same time he speaks of himself as urged on by the hope of literary fame, as preserving historical matter,

"materies condigna relatu,
Summis gesta viris," (ll. 21, 22.)

which had hitherto been concealed. He represents the muse as exhorting him to write from the consideration that he will be the first to sing the praises of Edward (ll. 24, 25):—

"Quisquis post temptet, sane secundus erit.
Ore tuo dicet, legati functus honore;"

and so again (l. 52):—

"Ædwardi regis carmine primus eris,"

a promise which recurs to the poet again towards the end of his work, and which he repeats, v. 1348; and soon after he begins his actual history he speaks of his intention in writing (l. 130),—"ut supradictorum probitas posteros non lateat."

The picture he gives us of the queen is a very pleasing one. Her kindness to himself, her love for her husband and brothers, and grief at their quarrel (ll. 1203, 1311), being incidentally and pleasingly brought forward; her affection for the former after

his death is pointed out in lines which also show the author's intimacy with her (ll. 1341, 2);— The author

" Num meminis quod eum patrem tibi sæpe loquendo
Nuncupet, et natam quam pie se referat ?"

With Harold and Tostin he must also have had considerable intercourse. Thus he speaks of them as his *domini*,—

" De nimio caris corde meo dominis." (v. 1260.)

And again (l. 1358),—

" Tot tantisque miser orphanus a dominis,"

while his verses on their quarrel and fate (l. 1245, sqq.) show that the writer had a strong personal interest in them both.

The question as to the date when the work was written can be brought within narrow limits; it was certainly after the battle of Stamford Bridge (1066), to which allusion is made in l. 1306 (Regibus æquivocis, *i.e.* Harold and Harold Harfager), and certainly before Queen Edith's death, which took place in 1074. In ll. 1442–4, after speaking of the dying king's vision of the ills soon to come on the country, he adds, Date of the work.

" Eorum edocetur certitudine quæ pro peccatis nostris
præsenti patimur tempore."

His work would thus appear to have been written soon after the Conquest, during the pressure of the sufferings brought on the Saxons by that event, though it is curious that no hint of the Conquest or Harold's death, or even mention of William, occurs throughout the MS.

The era embraced in the MS. is from the birth to the death of King Edward, with a few very slight allusions to subsequent events. The author begins with a sketch of the character of Godwin, which is drawn in the most flattering colours. His prudence, constancy, military skill, and the extensive services he rendered to Cnut, are all put forward in the strongest Sketch of the era embraced in it.

Sketch of the era embraced in it.

terms, and the honours he received in consequence are equally dwelt upon. The author mentions his marriage with Cnut's sister-in-law (though he says merely *soror*), and represents his popularity and influence in the country as equal to his merits. The account of the birth of Edward, his flight into Normandy, and his return as king, follow. The election of the young prince is ascribed entirely to Godwin's influence, the author mentioning that, "quoniam pro patre ab omnibus habebatur, in paterno consultu libenter audiebatur." Embassies are sent at once from the leading powers of Europe, Germany, France, and Denmark, and the good will between these sovereigns and England is kept up by a liberal gift of presents on Edward's part, these in the case of the French nobles, being *vel annua vel continua*. A description of Edward's person and character (ll. 246–267) follows, evidently written by one who had seen the person he describes; and after an account of the presents made to the king, especially by Godwin (of which see below, p. xxxix), and (the MS. being unfortunately mutilated in this place) a strange rhapsody in verse, comparing Godwin's four children with the four rivers of Paradise, the course of the history is resumed in l. 333.

Among the Frenchmen brought by the king from Norway was Rodbertus, Bishop of Jumièges, who, according to our author, had great influence with Edward, and had been made Bishop of London soon after his arrival. On the death of Archbishop Edzinus, Rodbertus was transferred to Canterbury by the king, in spite of the election of Aelricus by the monks, and their petition through Godwin to the king for his confirmation. This and other succeeding causes produced a quarrel between Godwin and the new archbishop, and the latter carried to the king the report that Alfred's murder by Harold had been caused by Godwin. In spite of his request to have an opportunity of clearing himself of the charge, the king's mind

was so prejudiced against Godwin by his enemy the archbishop, that he sent to him to say, that, unless he restored alive his brother and his followers, he must not look for peace at his hands. Godwin thus finding the king determined on his ruin, and his enemies too strong for him, left the country, and took refuge with Baldwin, count of Flanders, whose sister his son Tostin married. Nor was the archbishop content with the exile of Godwin; all his family were to share in his disgrace, and his first endeavours were to procure a separation between the king and the queen, Godwin's daughter. Although the king did not entirely yield to him in this respect, yet he suffered the queen to be sent with all due honour and attendance to the monastery of Wilton where she had been educated, under the pretence that she should there await in peace a return of quieter times to the kingdom.[1] Godwin's sons were soon after obliged to leave England, and found refuge as their father, with Baldwin, or with Dermod, King of Ireland. Edward, in spite of all Godwin's attempts at a reconciliation, was too much influenced by his Norman counsellors to listen to it. Sketch of the era embraced in it.

The popularity, however, of Godwin in England continued undiminished, and shortly afterwards he found himself strong enough to make a forcible return. His sons, too, invaded England at the same time, and after laying waste the country from their place of landing in Wales to the spot where they met their father, all advanced up the Thames towards London. The king came to London with the intention of opposing him by force, but, finding the citizens strongly inclined in his favour, was compelled to submit to a reconciliation. Godwin is described as conducting him-

[1] This differs considerably from the usual accounts; but our author, writing to Edith herself, could hardly have been misinformed, or inclined to falsify the facts.

Sketch of the era embraced in it.

self in the most submissive and loyal manner, refusing all exhortations to attack the king, falling at his feet when he came into his presence, and, although so superior in force, merely requesting to be allowed to clear himself from the charge brought against him, and to be received into favour; a conduct which gives our author an opportunity of comparing his behaviour with that of David to Saul. The queen was brought back from Wilton, and the troubles of the realm quieted.

Godwin's death occurred two years after. He is represented as buried with due honour at Winchester amid the tears of the whole country, (it need not be said that there is no hint of the story of his violent death, as described by Aelred), and to his dukedom succeeded his eldest son Harold; Tostin soon after succeeding to the dukedom of Siward, who died about the same time. A very vivid sketch, evidently from personal knowledge, is given of the characters of these two.[1] One of Godwin's other sons, Gyrth, received a countship in Kent from the king at the same time.

Soon after this, Harold, anxious to make himself better acquainted with the French princes, spent some time among them, and went on to Rome. He was shortly afterwards followed there by his brothers, Tostin and Gyrth, who were accompanied by Aldred, who had been made archbishop of York by Edward, his object being to obtain the pall from the pope. An irregularity about his ordination led not only to this being refused, but to his being deprived of his archbishoprick. But on the departure of the expedition from Rome they were attacked by robbers

[1] The MS. is unfortunately corrupt in this place, and I suspect the corruption is deeper than can be remedied, several words having apparently being omitted by the carelessness of the scribe; see note on the passage, at the foot of p. 409.

(some very curious particulars of this are given by our author), and compelled to return. Partly in pity for their distress, and partly from an unwillingness to disoblige Tostin, and also in consequence of the humble behaviour of Aldred under his deprivation, the pope restored him to his dignities, and gave him the pall. The expedition then returned in safety to England.[1]

Sketch of the era embraced in it.

After some verses on the quarrel between Harold and Tostin, which reminds the author of the banquet of Thyestes, he proceeds to give a sketch of the habits and character of Edward and his queen, and then of the insurrection and defeat of Griffith, king of Wales, and Macbeth, styled "Scottorum rex nomine barbarus," by Harold, Siward, and Tostin. This is followed by the account of the restoration of Westminster by the king and of Wilton by the queen, as being the monastery where she had been educated.

Soon after this Tostin became the object of general dislike, and a formidable conspiracy was organized to remove him from the king. After much disturbance in the country, and considerable slaughter at York and Lincoln, a band of rebel nobles, who had felt his severity in his dukedom, demanded his dismissal. Harold was supposed to have suggested these accusations, but cleared himself of the charge by an oath; a habit to which, according to the author, he was too prone.[2] The king was too weak to protect Tostin, and with sorrow dismissed him, on which he took refuge with Count Baldwin in Flanders. The king took his dismissal so much to heart that he began to fall ill

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[1] This is the same expedition to Rome that is mentioned in the French Poem, v. 2324, sqq.; its object is there stated to be to obtain a confirmation from the Pope of the privileges given to Westminster. See Note 3, p. 411, and the Glossary, v. Eliz.

[2] There is probably an allusion here to his oath to William.

Sketch of the era embraced in it.

from this time, and the author seems to consider his death was brought on by it.

In the verses which follow the author describes the Welsh wars, and the trophies sent up to the king, until, after an allusion to the invasion of England under Harold Harfager and Tostin, he feels that the history of these events must be displeasing to the queen, his mistress, and breaks off. The rest of the MS. contains an account of several of the miracles attributed to Edward, and the story of his last hours and death, the origin, doubtless, of what was afterwards given in the works of Osbern and Aelred. He mentions his commending the care of the queen and kingdom to Harold, and after a description of his body as it appeared after death, his funeral, and some allusion to the miracles at his tomb, concludes.

Saxon feelings of the author.

It will be seen from this sketch that the author, whoever he was, besides his attachment to the family of Godwin, had strong Saxon feelings and prejudices. Godwin is the hero throughout; he brings about the king's election, his sons fight the king's battles, and it is by the advice of Norman counsellors that Edward begins to choose a worse course, and Godwin is banished. When he is again restored, the country is at once tranquillized. Edward sinks into comparative insignificance beside him. His Norman archbishop poisons his mind against Godwin near the beginning of his reign, and later in life he is too weak to be able to save Tostin.

Historical value of the work.

In estimating the historical value of the work, the fact that the author was a contemporary of the events he describes must be allowed to have very considerable weight. At the same time the obligations he was under to the queen, and the very fact that his book is addressed to her, must make us hesitate in receiving such unqualified praise of her and her family. In one incident, too, he appears clearly to have fallen

into error. In his account of the presents given by the nobles to Edward on his accession, he mentions (l. 268. sqq.), that Godwin surpassed all by the present of a ship with a golden prow, &c. This must be the same ship that Godwin gave to Hardecnut on his accession, as mentioned with very full details by historians of such credibility as Florence of Worcester, A. 1040 (*Monumenta Hist. Brit.* p. 600), Matthew of Westminster, Roger of Hoveden, &c.; and our author cannot be here acquitted of the charge of ignorance, or at least carelessness, in referring it to the succeeding reign. Historical value of the work.

At the same time, after all due allowance is made for the temptation the author had to give undue praise to the queen's father, it must be observed that his tone is by no means apologetick, excepting in the affair of Alfred's death; his facts are stated in a clear and straightforward manner; and he does not write as if he had ever heard of the accusations brought against him by later writers. One point respecting Godwin and his family deserves to be especially remarked. Our author more than once speaks of his caution, and freedom from all haste and levity. He is speaking of Rodbertus's attacks on him, and proceeds (l. 395): "Ferebat autem idem industrius dux [Godwin] incautius "furentem episcopum pacifice, tum pro regis honore, *tum* "*pro gentis innato more*, quod nihil agant festine "vel facile, sed ex consilio plurima visa præcipitatione "per se expectant vel diffluere vel perire."

So again (l. 703),—"Porro de vitio præcipitationis sive "levitatis, quis hunc vel illum [Harold or Tostin] sive "quemvis de Godyino genitum sive ejus disciplina et "studio educatum arguerit?"

This, said of Harold, is very curious. On the whole, we may conclude that there is here a far more correct estimate of the character of Godwin than that given by Norman writers.

Character of Edward the Confessor.

Of the character of the king himself, though there is no lack of praise and reverence for his laws and his piety, our author does not leave us a pleasant impression. When invited over to England as king, he brings with him his Norman friends (l. 337), and they are his most intimate advisers and ministers, and soon, through their influence, he begins "post habere consilia utiliora." He is elected king chiefly through Godwin's influence, and yet ungratefully believes the first accusation that is brought against him; while his feelings respecting his brother's death seem simply those of revengeful and unforgiving anger. This is even attributed to him by Aelred and his followers, as may be seen in v. 3336 of the French poem in the present volume, where, after the frightful death of Godwin, as there described, the king is represented as saying,

"Treiez hors ceu chen punois."

And while thus revengeful as regards his enemies, he is equally weak and powerless as to his friends. The queen is sent in a sort of honourable imprisonment to the monastery of Wilton on Godwin's disgrace; and Tostin is dismissed, and obliged to fly the country, entirely against the king's own wishes.[1] Even his religion is of a foreign cast. While the author is speaking in high terms of praise of Edward's fondness for people of religion—abbates religiosos et monachos—he adds, "potissimum autem transmarinos." And the victories that were won in his reign were won by his generals, and especially the sons of Godwin, and redound to their fame rather than to that of the king himself.

Of his right to the throne our author does not for a moment doubt, as he speaks of him (l. 266), as coming

[1] The Queen is spoken of as especially feeling her husband's weakness, "mariti impotentia," l. 1204.

to the throne, "ex Dei gratia et hereditario jure." Of the claim of Edmund Ironside's children there is no hint given.

The author's style is for the most part easy and clear, at least as far as the prose portions of his work are concerned. The passages in verse, on the other hand, though sometimes rising to what may be called poetry, are often very difficult and obscure,[1] the allusions being by no means always evident. He was certainly familiar with the Classical Mythology, and with some, at least, of the Latin poets, as in the difficult passage, l. 1263, there is an obvious allusion to the opening of Lucan's poem. His account of the wickedness of the country, the carelessness of the clergy, and the consequent probability of God's vengeance, in l. 1503 sqq., is very strikingly written. The author's style.

There can be little doubt that the author was, as he boasts, the first to write the history of these times. His materials were probably collected from his own observation, and from that of his contemporaries. One so familiar as he was with the queen must have had many opportunities of acquiring information. His work was used very freely by Osbern or Osbert of Clare,[2] His materials. This MS. used by Osbern.

[1] A considerable allowance for corruptions in some of these must be made; this is the case certainly in several of the lines in pp. 425, 426, see especially ll. 1271, 1277, 1279. But in what is the most difficult passage of all, the verses in p. 398, there is little evidence of corrupt readings, unless we suppose a number of lines to have been omitted. The scribe was evidently both careless and ignorant. See ll. 623, 826, 1329.

[2] Osbern states in the letter to Alberic prefixed to his treatise, "Ex diversis namque hoc opus fratrum imperio collectum est schedulis, quas sancti patres nostri nobis reliquerunt scriptas, qui eas viderunt et audierunt sicut referimus perpetratas." If this is to be taken in its strictest meaning, it implies that our author was a monk, as indeed it is, à priori, most natural to suppose.

This letter to Alberic forms No. 2. of the Collection of Osbern's Letters preserved among the Gale MSS. in the Library of Trinity College, Cambridge (O. 10, 16). He is there called Osbertus de Clara Valle.

The author's materials.

the prior of Westminster, of whom see ante, p. xxv. He extracts whole sentences; such, for instance, as the account of Bishop Brittewold's vision (ll. 180–189), the description of the king's person (ll. 246, sqq.), &c. In one point Osbern differs, and evidently intentionally, from the author of the Vita Edwardi. The latter, among the sovereigns who sent embassies to Edward on his coming to the throne, mentions the King of Denmark, l. 219; Osbern, on the contrary, after mentioning the Emperor of Germany and the King of France, adds, "Sola Dacia effera et superba adhuc spirabat iniquitatis rabiem, et in Anglos exercere suum tempore opportuno præstolabatur furorem." He has been followed by Aelred[1] (ed. Migne, col. 745, C.), and the author of the French poem now published, v. 882. The reason for this seems to be that the fact of the Danes being at peace with Edward is inconsistent with the legend of the King of Denmark's death on his attempted invasion of the country, as supposed to be seen by Edward, which all the three latter authorities give. See the French poem, v. 1279, sqq., and the Bodleian MS. v. 217, sqq. Of modern historians, the only one who has used the present MS. is Stow, who has given a few short extracts from it in English. Lingard refers to it as quoted by Stow, and Lappenberg's translator (vol. ii. p. 250, note 4), as quoted from Stow by Lingard. The author of the article Godwin in the Biographia Britannica, though only knowing the extracts from this MS. given by Stow, describes it as "a MS. Life of Edward the Confessor, which, after the Saxon Chronicle, was perhaps the most authentic piece of history that

The MS. used by Stow.

Description of the MS. in the Biographia Britannica.

[1] Aelred had probably also seen this MS., as the particulars in the account of the first cure of a blind man (ed. Migne, col. 763), in which he is followed by the author of the French Poem, v. 2801, sqq., are not in Osbern, but will be found in the present MS. p. 429.

" escaped the general wreck of all that regarded the " Saxon Constitution."

It is now printed from the only MS. known to exist, written unfortunately, as has already been stated, by a very careless and ignorant scribe. The editor has ventured only to change the readings of the MS. when the true reading seemed obvious. In all such cases the MS. reading is given at the foot of the page. While the usual orthography has been followed in such words as *alumpnis, misterii, dampnationem,* &c., I have not thought it right to alter the correct method of spelling such words as *reicit, conicit,* &c., when they so appear in the MS., into the more customary, though less correct, *rejicit, conjicit,* &c., especially after what Lachmann and others have said on the subject. The same may be said of *milia,* instead of the more customary *millia;* see Lachmann's Commentary on Lucretius,[1] pp. 33, 136, 188.

Explanations of obscure words.

The explanation of the few obscure words that occur has been placed at the foot of the page in which they occur, as their number is too small to give occasion to anything in the shape of a glossary. The same has been done with a few of the more difficult passages in the metrical portions of the treatise.

Conclusion.

In conclusion, while the editor would by no means deprecate a fair and honest criticism on the way in which his work has been done, he would ask his readers to bear in mind that no one is infallible, and to judge whatever errors may be discovered in a

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[1] For this hint, as well as for much kind assistance in the emendation and interpretation of the present MS., the editor is indebted to the Rev. J. E. B. Mayor, Fellow and Assistant Tutor of St. John's College, Cambridge. His best thanks are also due to the Rev. E. M. Cope, Fellow and Assistant Tutor of Trinity College, for several very valuable suggestions in the shape of emendations.

Conclusion. liberal and candid spirit; and perhaps this Preface cannot be concluded better than in the words of the first of the three authors of the MSS. in the present volume:—

> " Ore pri chescun ki lit e ot
> Cist treité, s'en aucun mot
> Mesprein, k'il l'amender voile;
> Kar n'est hom ki ne sumoile."

TRINITY COLLEGE, CAMBRIDGE,
March 30, 1858.

ERRATA IN THE FRENCH POEM.

Page 22, l. 10 from bottom, *for* "jure en freint" *read* "juré enfreint."
Page 26, v. 31, *for* "uertuz" *read* "vertuz."
Page 39, v. 507, *for* "a bleis" *read* "ableis."
Page 43, v. 629, *for* "eveille" *read* "e veille."
Page 45, v. 700, *for* "A tant" *read* "Atant."
Page 47, v. 767, *for* "sa" *read* "se."
Page 62, v. 1318, *for* "estoié" *read* "estoie."
Page 64, v. 1365, *for* "une" *read* "unc."
Page 70, v. 1596, *for* "nus" *read* "mis."
Page 81, v. 1995, *for* "la" *read* "l'a."
Page 110, vv. 3015, 3019, *for* "nesqui" *and* "nus" *read* "vesqui" *and* "vus."
Page 135, v. 3920, *for* "fus" *read* "vus."
Page 138, v. 4013, *for* "par murrir" *read* "parmurrir."
Page 154, v. 4590, *for* "mests" *read* "mestre."
In vv. 86, 308, 842, *for* "sen" *read* "s'en."
Insert periods at the end of p. 4, l. 7; p. 9, l. 14; p. 18, l. 13; and vv. 399, 991, 1256, 1886, 1889, 2127, 4680; and a query at the end of v. 1894.
Insert commas at the end of vv. 310, 1620, 1832, 3381, 3814, 4678, after "dit" in v. 1813, and after "mesage" in v. 1854.
Dele commas in vv. 1122, 1356, and the stops at the end of vv. 80, 782.
In v. 3567 the ; belongs to the line below.
In the Translation, v. 1636, p. 225, *for* "should" *read* "shall."

In the Selden MS., page 361, l. 8, *for* "frontem" *read* "pontem."

In the Oxford Poem, v. 224, p. 367, place a comma after "mens" instead of after "vidit."

In the Harleian MS., page 391, l. 4 from bottom, *for* "I" *read* "Et."

LA ESTOIRE DE SEINT AEDWARD LE REI.

FROM MS. Ee. iii. 59,

IN THE

UNIVERSITY LIBRARY, CAMBRIDGE.

LA ESTOIRE DE SEINT AEDWARD LE REI.

DESCRIPTION OF THE ILLUSTRATIONS.

I. p. 2. The three kings, 'Aelfredus,' 'Aedgarus,' and 'Athelredus,' seated and crowned. Between them are two winged angels of smaller size standing on pillars, with arms extended to each.

Ci sunt peinz en purtraiture
Li seint rois dunt la fame dure;
Ki rois furent ja teriens,
K'ore sunt rois celestiens.
De lur lignage fu estrait
Æduuard, de ki cist livere est fait.

II. p. 3. In the centre, Sweyn and two others fully armed on horseback. On the left, another soldier in armour dragging peasants bound, into prison; on the right, first, peasants being illtreated and robbed, and next, the queen on horseback with her two children, 'Aeluredus' and 'Aedwardulus,' and an attendant, in flight to Normandy.

Suanus, un Daneis felun,
D'Engleis fait destrucciun;
La gent reint, e maisuns art;
De bois e gardins fait assart.
Ki de la terre Seint Aedmu[n]d
Sunt, de li grant pleinte funt.

III. p. 4. In two compartments: (left), Emma presents her two children to Richard II., duke of Normandy, who is seated; (right), Sweyn on a couch

pierced by St. Edmund, a crowned figure hovering over the couch, with a lance.

Aeldred[1] enveit en Normendie,
Pur paes aver e guarantie,
Sa moiller e ses enfanz;
Ke li ducs lur seit guaranz
Cuntre Knud e ses Daneis:
E cist les receit demaneis.

IV. p. 5. In two compartments: (left), the single combat of Edmund Ironside and Cnut on horseback, on the left people looking on from a tower, on the right Edmund and Cnut dismounted and embracing; (right), Edmund seated and pierced with a lance.

Aedmund a Knut ci se cumbat:
Cnud, ki plus sout sen e barat,
A [A]edmund cel cunseil dune,
K'entere eus partent lur curune.
Par ben permetre le de ceil
Li duz Aedmund sun cunseil creit.

V. p. 6. In two compartments: (left), the landing of Alfred with attendants, who is met and embraced by Godwin; (right), Alfred brought bound before Harold Harefoot, who is seated with a drawn sword and threatens him.

Aufre s'en vent en sun pais:
Godwin, ki li fu feint amis,
Semblant li fist de amisté;
La nuit l'a pris e ferm lie,
Au roi le fist presenter,
E cist li fist les oilz crever.

VI. p. 7. In two compartments: (left), Alfred tied down to a board and his eyes pulled out, Harold Harefoot looking on; (right), armed men on horseback illtreat the peasants and monks.

[1] MS. *Aelfred.*

Destruite est religiun,
N'i truvisset si dolurs nun :
Mut crest li maus per la guerre,
Mau baillie est Engleterre ;
Cist reint, cist tue, cist art.
La reine E[m]me s'en part.

VII. p. 8. Gunnilda's vindication of her chastity. The Emperor is seated on the left ; on the right are bystanders, with the Queen kneeling ; the dwarf is cutting off the giant's legs. Great part of this picture is effaced.

Pur reachater l'onur sa dame,
E pur restorer sa fame,
S'en cumbat le neims Mimecan
Au très grant sesne Rodegan ;
Les peez li coupe, si en est quite
La dame de hunte surdite.

VIII. p. 9. In two compartments : (left), the sudden death of Hardicanute at table ; (right), Bishop Brittewold in prayer before an altar with a crucifix.

Ci murt li reis Hardecnutz,
Ki fu forcibles reis e pruz.
Li baratz ore a primes nest,
Destrucciun e guerre crest,
Ne laist li forz k'il nocie
Le feble, el mal ki multiplie.

IX. p. 10. In two compartments : (left), Bishop Brittewold asleep ; (right), his vision ; on the left St. Peter crowns the young Edward, who kneels, and on the right St. Peter is talking to Bishop Brittewold, still asleep.

Li evesques de Wincestre
Ki tant vit maus e surdre e crestre,
Endormiz est, e veit Seint Pere
E Seint Aedward ki lez li ere ;

A l'eveske li veillardz
Promet, ke rois serra Aedwardz.

X. p. 11. In two compartments: (left), the bishop in his chair reveals the vision to three persons; (right), Edward praying before an altar.

Aedward languist sanz cunfort:
Las, dist-il, kar fusse mort
Sul remain de mun lignage,
K'ocis sunt per gent savage:
Sire Seint Pere, a vus me rent;
A moi tun pelerin atent.

XI. p. 12. In two compartments: (left), a messenger brings to Edward the news that he is elected king: Edward is seated, while a monk reads the document; (right), Edward sails to England.

Un messager le recumforte:
De Hardecnut nuvele porte
Ke morz est li tiranz crueus;
Delivere ad la terre Deus
Des sanglanz Daneis bastarz:
Esluz est a rei Aedwardz.

XII. p. 13. In two compartments: (left), Edward landing is received by the English barons; (right), his coronation; the King is seated crowned, the archbishop anointing him.

Ci venent baruns Englais
Ki pernent Aedward de maneis;
Dient li, Venez vus ent,
Ke la curune vus attent
D'Engletere; ven t'en, Aedward,
Ke venuz n'es nus semble tard.

XIII. p. 14. Legend of the treasure. On the left a fiend is seen sitting upon the gold, the King looking on: on the right the gold is given away to the poor; this part of the picture is entirely destroyed.

Sun tressor ki fu pleners
Veit li reis, or e deners.
Li enemis seit desus ;
Co vit li reis, mes autre nuls.
As poveres rent cele coillette,
Tuz jurs clamant quite la dette.

XIV. p. 15. The thief in the treasury. The King, lying on a couch, warns the thief who is carrying off money from the chest.

Malegard se pur ofre,
Uvert fu ublie un cofre
Of deners; un garz coveit,
E de deners bein s'aparceit;
Vai, si enprent grant part
Deus feez; Fui t'en, dist reis Aedward.

XV. p. 16. In two compartments: (left), the King seated; nobles on either side exhorting him to marry; (right), the King prays before an altar, on which is a Cross and a chalice.

A Lundres s'asemblent grant gent,
Cuncil tenent e parlement ;
Dient au rei, Nostre vuler
Est, sire, ke preinnez moiller,
Ke eium eir certein e chef;
De respundre prent cist jur bref.

XVI. p. 17. The nobles continue their request, one kneeling; the King is sitting, a monk watching behind.

Edith, ki fille Godwin
De grant sen fu e bon engin,
K'endoctrinée est en lettrure,
E aprisé de purtraiture,
En uveraine riche e noble,
N'out per gesk'en Constantinoble.

XVII. p. 18. In two compartments; (left), Edith is brought to the King, who is sitting, and kneels; he

raises her; (right), the Queen, standing, is crowned by a bishop; a baron kneels, and presents the sceptre.

Edith, la bele e aceminée
Fille Godwin, est curunée;
E la espuse li rois Aedward
Par commun cunseil e esguard;
Li cuples fu mut glorius,
La espuse est bone e bon li espus.

XVIII. p. 19. In two compartments: (left), a priest is saying mass before an altar, on which is a chalice; the Host is held up, and all standing stretch out their hands to it; the King, who is kneeling, is seen with outstretched arms, and smiling: (right), the Danish King falls into the sea from a small boat; the larger one, with arms and men, alongside.

Un jur de Pentecust avint,
Li reis k'a Westmuster curt tint,
Curunez, u la messe out;
Sa pensée en sun quor clot;
Le rei Daneis ki lui grever
Pense, veit en mer noier.

XIX. p. 20. In two compartments: (left), the Danish King is drowning in the sea; the vessel, full of armed men, is moving off; (right), Edward tells the vision to several persons.

Li rois chet suvin en l'unde
De la mer grosse e parfunde,
Cum vout munter du bat en bord
De la nef, si voirs record;
Quant unt perdu luur roi, tut l'ost
Descumfist s'en partent mut tost.

XX. p. 21. The King, in the midst of the barons, states his vow of pilgrimage; one of them is standing up and expostulating; a figure on the right, apparently the Queen, is destroyed.

Li rois ad mandé la commune
Tute ki apent a sa curune ;
Tut sun purpos de mot a mot
De sun vuu a sa gent desclot ;
Cungé prent de sun véage
Faire. Nel vout le barunage.

XXI. p. 22. The two bishops, who are to be sent as ambassadors to Rome on the question of pilgrimage, are brought before the King ; the barons are standing round, one speaking.

Eveskes dui sunt eschoisi,
Par queus ben serra parfurni
Cist grant messages real ;
Ke andui sunt sage e leal,
Si aquiterunt du pelerinage
Le rei, dunt deut en sun curage.

XXII. p. 23. Departure of the bishops for Rome. They are in the stern of a large vessel, while the boat that brought them to it is being rowed back to land. The Cross is seen in the sail.

Lores s'en vunt li messager,
Li rois fait mut pur eus prier,
K'acumpli seit lur desir
Cum a Deu vent a pleisir ;
Pru lur trueve or e argent ;
E cist s'en vunt hastivement.

XXIII. p. 24. The Pope in the centre, sitting under a canopy ; on the left, the two bishops present their request ; on the right, scribes write the decree ; and beyond the decree, with the bulla attached to it, is presented to the two bishops.

Li messagers venent a Rumme,
Mustrent de lur purpos la summe ;
Un cuncil i trovent plener,
Ki se peine de eus avancer.
Li privilege est purchacé,
E du cuncil est cunfermé.

XXIV. p. 25. Departure of the bishops from Rome; they ride in the centre with attendants before and behind, all mounted. Under one of the horses a dog runs.

Li messager joius repairent,
Lur voie acoillent, e tost airent
A grant grace e benoicun,
Ki seint humme fu Pape Leun,
Ki la fait noter en registre,
Cum devisèrent cist legistre.

XXV. p. 26. In two compartments: (left), the appearance of St. Peter to a hermit, relative to the Pope's answer: destroyed; (right), the hermit writes the vision, and gives it to a messenger.

Seint Pere apert a un hermite,
Cum dist l'estoire k'est escrite,
En bois menant de Wirecestre;
E dist: Joius puet li reis estre,
Kar a pleisir le fiz Marie,
Tute est sa busoin acumplie.

XXVI. p. 27. The King receives the hermit's message, barons looking on.

Cist mande au rei l'avisiun,
Ke ne puet estre si veirs nun;
La manère e le tens numme
Du privilege escrit a Rumme:
Li rois la verité ben prove,
Kar le escrite acordant truve.

XXVII. p. 28. Two compartments: (left), the bishops bring the Papal decree with the bulla, and present it to the King; (right), The King walking and attended, is accosted by a diseased man.

Des messagers quant est seue,
Li rois est lez de la venue,
Ki lur message unt parfurni,
Tant est plus seur e esbaudi.

Pur Deu ki fist solail e lune,
As poveres de sun tresor dune,
A Deu e Seint Pere rendre
L'aver k'il vers Rumme despendre
Ad em purpos, e en muster
K'a Seint Pere vout estorer.

XXVIII. p. 29. The miracle of the cripple, On the left, the king carries him on his shoulders to the altar, where he is received by Godris; on the right, the cripple kneels before the altar, on which is a jewelled Cross, or monstrance, while the monks sing Te Deum Laudamus.

Li reis mut s'en humilie;
Le cuntrait porte, ki l'en prie
De pecchez ad li reis pardun;
Li cuntraiz du cors garaisun;
Chescuns de eus saluz receit;
Plenèrement Deu lur enveit.

XXIX. p. 30. Saint Peter steps into the fisherman's boat; the church of Westminster on the right. Considerably injured.

Grant tens avant estoit fundie
Une iglise k'out nun Thornée,
Ke funda li rois Sebert,
[1] Ki fu neis rei Aethelbert:
A Sein[t] Pol fist l'un là iglise,
L'autre a Seint Pere sur Tamise.

XXX. p. 31. Two compartments: (left, which is destroyed,) apparently Saint Peter landing from the fisherman's boat; (right,) the consecration of the church, angels assisting.

[2] Dus hom, s'escrie, e ne se alasse
De la Tamise, ke em le passe;

---

[1] Line 4 is written in the MS. after line 6; but the original scribe has pointed out the mistake by affixing *a* to line 4, and *b* to line 5.

[2] The first six lines refer to the previous illustration.

Mut prie, e dit ke aura
Luer, ki utre le merra;
Un peschurs ki co out e veit,
Vai, en sun bat le receit.

Li peschurs of Seint Pere arive,
Ki atent, e set a la rive;
Seint Pere, du ceil claver,
Va sa iglise dedier,
Des angeles mut grant partie
Li funt servise e grant aie.

Li angele chantent au servise,
La nuit quant dedient l'iglise:
Tant ja du ciel luur,
Ke vis est au peschur,
Ke li solailz e la lune
Lur clarté tute[1] i preste e dune.

XXXI. p. 32. In two compartments, separated by the church, on the tower of which is written Lamehée, and from which a flag hangs. (Left), the fisherman and Saint Peter in the boat, the net drawn up full of fishes; (right), the fisherman presents a salmon to Bishop Mellitus, who is on horseback, attended, and expresses his admiration.

Quant Seint Pere ad fait avoire,
Au bat sun pescur repoire,
E mut ducement l'enseigne,
Cum il a des pessun preigne;
D'un saumun au peschur dit,
De part li, ki porte a Mellit.

Matin, quant parut le jur,
Mellit encuntre li peschur,
Ki fu remembrez e sage,
E ben parfurni sun message
De sun saumun gentement,
E puis del dediement.

[1] MS. *tute tute*, but the second *tute* is expuncted.

XXXII. p. 33. In two compartments : (left,) Mellitus preaches to the people.

Au pople preche Mellit,
E ben certeinement lur dit,
Ke cele nuit passa Tamise,
Seint Pere e dedia sa iglise ;
Ke le sacez garde en preinnes
Asez i truum nus enseignes.

(Right.) The King seated gives directions to masons and carpenters about the works of the church.

Li rois Aedwardz cel seint liu clai[m]
Du ciel la porte, avance e aim ;
Mais li eglise ert veuz e derute ;
Pur co i fait venir grant rute
De maciuns e charpenters,
Ke ben seit refait le musters.

XXXIII. p. 34. In two compartments : (left), a bishop, preceded by his crossbearer, a monk, and attended by others, on horseback ; (right), the bishop before the Pope, who is seated under a canopy.

Quant out achevé sun afaire,
Seurté en vout aver maire ;
Vout ke le[1] Pape cunferme,
Ke tuz jurs seit estable e ferme
La franchise de sa iglise,
U tant ad entente mise ;
S'en ad de ses leus amis
A Rumme pur co tramis.

XXXIV. p. 35. In two compartments : (left), the Pope gives the decree, with the bulla attached, to an attendant who kneels, the bishop and other attendants standing ; (right), the bishop, with the crossbearer and other attendants return, on horseback.

Du cuncil ki ert generaus,
Devant le[1] Pape e chardenaus,

[1] MS. *la*.

Est enbullez e cumfermez
Li priuleges, e puis liverez
Au messager lu roi Aedward,
Ki cungé prent e lez s'enpart.

XXXV. p. 36. The bishop and his crossbearer bring the decree to the King. The King is seated, attended, and expresses his joy.

Quant li rois out la nuvele,
De joi sis quors renuvele;
Ore est seurs, ore est a eise;
Assisses fait, par unc apese
Les cuntencuns de sa terre;
Ni pout surdre ne estrifs ne guere.

XXXVI. p. 37. The miracle of the Eucharist. The priest, who is called Wulstanus, holds up in his arms the Child with the cruciform nimbus; the King stands with upraised arms; Leofric kneels; the rest stand behind, and extend their arms. A chalice is seen on the altar.

Quant leva li chapeleins
Le cors Deu entre ses meins,
Le veit li reis tut en semblant
D'un jonure e bel enfant,
Sa beneicun ki dune au rei;
E co veit li quens Leofrei.

Ceste aventure fu celée
Geske la vie fu finée
Lu roi Aedward, ke teu secrei
Ne fist aver orgoil au rei,
E mut prie Leofrei le cunte
L'avisiun k'a nul ne cunte.

XXXVII., p. 38. Miracle of the scrofulous woman. The King, seated, touches the scrofulous woman, who kneels: attendants standing behind.

[U]ne fem[m]e jofne e bele
Suz la goue out escrovele,

Ne pout aver gareisun
Par art d'umme, si Deu nun,
Ke purrir li fait la buche ;
Li rois la garist ki la tuche.

XXXVIII. p. 39. Cure of a blind man. In two compartments: (left), an attendant holds a basin, and from another pours water on the King's hands, who is standing; the blind man kneels on one knee, and applies the water to his eyes: (right), the man kneels before the King, and is examined by him as to his sight.

Uns avogles k'ert malades
Les oilz out tenebrus e fades:
Par l'eue, dunt leve ses mains
Li reis, est li avogles seins ;
Sa barbe manie e esprueve,
Le miracle verai truve.

XXXIX. p. 40. Miracle of a second blind man. On the left, the blind man is led by an attendant; on the right, he applies the water to his eyes, the King standing, and an attendant behind with two basins.

Sa fame s'espant par parole:
Uns burgois nez de Nicole,
Trois anz avog[l]es ki fu,
Ben croit k'il par la vertu
De cele eue devant dite
Garroit, s'en prent, s'en va quite.

XL. p. 41. Cure of a blind labourer. On the left, labourers are seen cutting down a tree, in which is a bird's nest; one asleep under it; on the right, the blind labourer with his hatchet is brought to the King, who is seated, with attendants before him. The King holds the basin himself, and applies the water to the blind man's eyes.

Li charpenter coupent en bois
Mariem k'il pernent en chois ;

L'un s'endort, e, quant s'esveille,
La vuue pert, dunt fu merveille;
A l'ostel va, mais hem le meinne,
E vit en dolur e en peine.

XLI. p. 42. In two compartments: (left), a restored blind man kneels before the King, who is sitting; (right), a man with one eye leads three who are quite blind.

Par l'aventure ki avint,
Uns avogles anz près de vint,
Du roi, dunt ot tantz bens dire,
Santé receit cum il desire;
Gardein le fait de sa maisun
Li rois a propre livereisun.

XLII. p. 43. On the left, the four apply the water, which an attendant brings in two basins, to their eyes, and recover their sight; on the right, the King is seen seated, and washing his hands, the two basins being held by the attendant, kneeling on one knee. The usual order is thus inverted in this case.

Merveilles vus ent dire voil;
Quatre hummes ki unt un sul oil,
Kar un humme, ki un oil ad, guie
Tute le avogle cumpainie,
Del ewe purchace part,
Dunt leve ses mains rois Aedward,
Par un sergant k'il prent e emble;
Tut garissent quatre e[n]semble.

XLIII. p. 44. Harold and Tostin quarrelling on the floor. The King seated at table with Godwin and others. An attendant is separating the children.

Li reis veit les fiz Godwin,
Haraud pusne, esnez Tostin,
L'esnez a l'autre se cumbat;
As poinz fert, a terre a bat;

Estranglé le eust ne fust aie;
Li reis suls seit ke signefie.

Ne puet Tostin k'il ne s'en aut
Hors du regne pur Haraut,
Ki dute de medlée esclandres,
E va sujurner en Flandres.
L'un a l'autre nure ne fine;
Tant furent de male orine.

XLIV. p. 45. The death of Godwin. The King is in the act of blessing the morsel. One attendant grasps Godwin's arm, another his legs. The head of Godwin is effaced.

Dist quens Godwin a la table,
Cist mors me seit mors, cupable
Si de la mort tun frère soie,
Ke tute ceste curte le voie.
Atant le morsel mangue,
Ke errant le estrangle e tue.

La charoine au fel glutun
Traité est fors de la maisun;
Enterrez est sudéement,
Cum [a] ateint traitre apent.
Par cest cunte puet hum aprendre,
Pecchée se proeve après atendre.

XLV. p. 46. Vision of the seven sleepers of Ephesus. The King is at table in a meditative attitude, with three others. On the left are the two groups of the seven sleepers, one lying on the left, the other on the right side, in a cave; beyond which are seen the towers of the city 'de Effesie.'

Les saet dormanz veit rois Aedward
Tuz gisanz a destre part;
Mais il se turnent a senestre:
Veit ke mau senet deit estre.
Li messager vunt a dreiture
En Grèce, saver le tens e l'ure.

XLVI. p. 47. The King gives his ring to S. John disguised as a beggar. On the left is seen the church.

Ne trove ren en sa aumonere,
L'anel prent k'a sun doi ere,
E le dune al demandant,
Ki desparut de meintenant;
Johan le Ewangeliste fu
Deguisez e descuneu.

XLVII. p. 48. In three compartments: (left), St. John finds the two palmers, one of them asleep; diminutive angels hold torches: (centre), the palmers are seen eating and drinking in the hostelry: (right), St. John gives the ring to the palmer.

Deus paumers nez d'Engletere
Par estranges voies quere
En Sulie ki forveient,[1]
D'Angeles du ceil clarté veient.
De laruns pour unt e bestes,
E de aventeuruses tempestes;
Fameillus e las reposent;
Diluec aler plus loing n'osent.

Las sunt cist paumer e tristes;
Mais li[2] seint Ewangelistes
Le las forveiez cumforte,
L'anel lu roi Aedward lur porte,
Prie ke de sue part
Le portent a seint rei Aedward,
E cist empernent le message;
Li seintz les meinne sanz demage.

XLVIII. p. 49. In two compartments. (Left), the palmers (one of them kneeling) present the ring to the King.

L'anel reporte li paumer,
Ki sanz sujur vent d'utre mer:
Au rei le baut, ki recunut
Sun dun, e a joie recut;

[1] MS. *forveieint.* [2] MS. *seint li.*

A jur e a terme apert
De sa mort est li rois cert.

(Right), the King gives his treasure to the poor.

Li rois sa iglise dedie
El nun Seint Pere, en ki se fie:
Sun cors a sepulture i dune,
E le regal de sa curune:
E pur co ke de grant age est
Purveit de murir k'est prest.

XLIX. p. 50. In two compartments. (Left), the King's conversation with Harold, who partly kneels.

Duc Haraud fiz Godwin jure
De la curune ke n'ad cure,
Au duc Willame de Normendie
Du cunquere ert en aie,
U a sa fille, si meuz li plest,
Cist parenz, cele parente est.

(Right), the King seated, and ill, hearing mass; a crowd of people looking on. The priest is in the act of saying the 'Dominus Vobiscum.' The altar has a Cross and chalice on it.

Li rois est pesanz e malade,
Le quor ad tut ateint e fade,
La feblesce tut l'estune;
A peine regal e curune
A ceu jur de Nuel porte,
Mais le servise le cunforte.

L. p. 51. In two compartments. (Left), the King entranced, lies on a couch, the Queen embracing him; the two monks above, and a number of people lamenting over the couch.

Li dui moinne li aperent,
Ki ja si cher ami erent,
E li dient la prephecie
Ke Deus au roi per eus nuncie;

Close ert, mais de mot a mot
Cist livret la vus desclot.

Li rois, ki mut est ja de jurs,
De mort sent pointes e dulurs,
Ne set se il dort u veille ;
Mais en transe veit merveille
D'une mut grant prophecie,
K'après grant tens fu acumplie.

(Right), the King sitting up in bed, supported by the Queen, tells his vision to the barons.

Li rois sur sun lit se deresce,
Semblant fait ren ke ne blesce,
E parole tut baudement
N'a nuls ki i seit ki nel entent ;
E lur cunte tun de randun
Apertement sa avisiun.

LI., p. 52. The King continues his address, the Queen looking on ; many weeping round the couch.

LII., p. 53. In two compartments. (Left), death of the King. The soul, crowned, issues from his mouth, and is received by two descending angels. The Queen displays her grief. A bishop and monks in attendance.

Li rois s'en part de ceste vie :
Des angeles grant cumpainie
Cuntre li venent chantant,
E mut grant joie demenant ;
Seint Pere, sis chers amis,
La porte ovre de Parais.

[This is in p. 52, under illustration LI.]
(Right), St. John conducts the King to the Saviour, S. Peter, with his keys, standing behind. S. Edward is crowned, and kneels before the Saviour, who is blessing him. He is in an aureole, seated, with the cruciform nimbus, and the emblems of the four evangelists around.

Seint Johan si druz demeine,
Devant la Maïsté le meine,
De ki en terre out memoire;
E Deu lui dune mut grant gloire;
Sun regne li grante e dune,
E meudre, k'avant out curune.

LIII., p. 54. Burial of the King. The body is in the act of being lowered into the tomb, with crown and sceptre; a bishop is incensing it; others looking on, and monks behind with candles. The 'cuntraitz' kneel at the side of the tomb.

En la iglise de Westmuster,
Ke rois Aedward fist estorer,
Est si cors enseveliz.
Un cuntraitz i est gariz;
Si en fait Deus plursurs vertuz
Pur Aedward ki est sis leaus druz.

LIV., p. 55. Miracles at the tomb. In two compartments: (left), seven blind men are led by a boy (whose head is destroyed); (right), the seven restored to sight kneel at the shrine, while a priest (much injured) reads the Te Deum. At the sides of the shrine are figures on pillars of St. John as the palmer, and St. Edward with his ring.

Ne puet sa fame estre ceue;
A saet restore ad la veue
Par la prière e la vertu
Seint Aedward a sun sarcu.
N'est nuls ki de maus travaille,
K'a Westmuster pur santé vaille.
Sis avogles i garisseit
Of lur dutre k'un oil avoit.

LV., p. 56. Coronation of Harold. He is seated, and is in the act of crowning himself; a noble presents him with the sceptre; others looking on.

Pus la mort Aedward lu roi,
Ki n'out eir issuz de soi,

Haraud, fiz Godwin nez,
Reis d'Engleterre curunez
A tort, ki par sun père out
Chasteus, tresor tant cum li plout;
Sa curune mist en sun chef;
Pur co regna en tens mut bref.

LVI., p. 57. The landing of Tostin, and his victory over the Earl of Northumberland. On the left are the boats full of armed men; then Tostin, landing by a ladder from the boat, and mounting his horse; and on the right the battle is represented, the Northumbrians being in retreat.

[1]Tostins ki enchacez ere,
Quant curunez estoit sis frere,
[2]..... va s'en tent sa veie
Au rei Haraud de Norweie,
Harfager ki fu numez
A surnun; si en sunt aliancez.

D'armez a grant cupainie
De Norweie par navie
Vent reis Haraud of ses Noreis,
E Tostins dunt dis enceis,
Sur Haraud roi d'Engleterre,
Le regne sur li cunquere,
Of mil nefs, co fu le numbre;
Tut destruent gesk'al Humbre.

Encuntré fu en une lande
L'ost de Norhumberlande:
Descumfist s'en vunt li Engleis;
Si en unt victoire Noreis,
Ki vunt avant en la terre
Pur destrucciun plus fère:

[1] The first six lines are in p. 56. col. 3.

[2] Sic in MS. The word at the end of the line has been altered from *priere* into *veie*.

Mil hummes unt mis a mort,
E cent prestres a duel e tort.

LVII., p. 58. In two compartments : (left), the cure of Harold. He is asleep on a couch. S. Edward stands over him, and heals him.

Li roi Haraud en ad pour,
Kar en sa quisse ad grant dolur,
Grant angoisse a de maladie,
N'a si privé a ki le die :
Mais par Seint Aedward la gute
A une nuit se asuaga tuite ;
Mais l'en prie ke il s'amende,
A checuin sa dreiture rende.

(Right), St. Edward appears to a monk of Ramsey, kneeling before an altar.

Li seint rois Aedward apert
A un abbé, ki seinz humme eirt,
De Ramsée ; dist ke il aut,
De sue part au rei Haraud,
Ne seit en desespeir ne dute
D'encuntrer des Noreis la rute ;
Garantz li ert k'il ne perisse ;
Enseignes li dit de sa quisse.

LVIII., p. 59. In two compartments: (left), Harold on a couch harangues his people ; (left), the same, the king sitting, and restored.

LIX., p. 60. Battle of Stamford Bridge and defeat of the King of Norway, who is pierced with a lance in the centre of the melée.

Haraud li rois de Engleterre
En mortel estur e guerre
Cunte Tostin sun frere ocis,
E roi Harfager cunquis,
E tut l'ost ad descunfit ;
Kar Seint Aedward co li promist

Ke il li eidereit sans faille,
A cele feez en la bataille.

[This is in p. 59, under illustration LVIII.]

LX., p. 61. Cures at the tomb of St. Edward. Various sick at the tomb: some go away healed; a monk sitting and reading.

Uns marglers ki out la vue
D'ambes deus les oilz perdue,
Par Seint Aedward, ki l'esveille
E le reprent ke il sumeille,
Gariz est des oilz, e sune,
Cum li seinz cumande, nune.

[This is in p. 60, under illustration LIX.]

Grant pople gariz s'en part
De la tumbe Seint roi Aedward,
Bocu, tort, paraletics,
Muet, gutus, e ydropics;
Li cuntrait, e li ord leprus,
Li forsenez e li feverus.
N'est nuls ki graces ne rende
E ki de soi ni face offrende.

LXI., p. 62. Harold, seated and bearing a sword, directs attendants, who are coming up loaded with bags of money, to pour it into his treasury. Much injured.

Li rois Haraud cum faus e feinz
Le cuvenant jure en freint,
Vers Deu e sa gent parjure
Est; n'est droiz k'il lu[n]ges dure.
Sa gent reint e enprisune;
As leus tout, a desleus dune;
Buge or desire e l'argent blanc
Plus ke sansue sanc.

[This is in p. 61, col. 3].

Li rois Haraud ne s'ament mie,
Seint Aedwar[d] ben l'enchastie.

Tiranz est e Wandelardz
Gupilz e u leopardz:
Nature fait de la racine
Ke poinnante en est la espine.

Deners cum usurer amasse;
De la gent reindre ne se alasse;
Armes e chivalerie
Del tut despit e ublie;
Marchant meuz ke prince pert
K'of ses fardeus les feires quert.

LXII., p. 63. Landing of William of Normandy. This, which is quite destroyed, represented William's fall on landing; the castle on the right.

Guillame, bastard de Normendie
Ducs, a la chère hardie,
K'ot dire ke rois Haraudz
As suens est crueus e baudz,
E haïz cum lu u urs,
As Engleis vent faire sucurs.

Li ducs en Engleterre arive;
E quant venuz a la rive,
Un chastel ferme hastivement;
A Deu e a ses seinz se rent,
E vue faire un abbeie,
Ke Deu sun purpos e faitz guie.

LXIII., p. 64. Battle of Hastings. Much injured Harold is seen with the arrow in his eye on the ground.

La bataille e la medlée
Près de la mer est cumencée,
Ki mut estoit e forte e dure;
Le jur gesk'au vespre dur;
Lors prent voirs ke rois Aedward
Dist, kar en l'oil d'un dart

Est li rois Haraud navrez,
E tost après tut detrenchez.

Li ducs le regne cunquist,
Li rois Haraud est descunfit;
Grith li quens, frère lu roi,
E Leuwine, ot tut le noblei
D'Engletere est abatu.
Teu duel en mund unc mais ne fu.
Li Normant li victoire unt,
E li Engleis descunfit sunt.

LXIV., p. 65. In two compartments: (left), the opening of the tomb of St. Edward; destroyed; (right), the corpse is replaced by the King and bishops, while the coffin lid is held up by monks and others.

LIFE OF S. EDWARD THE CONFESSOR.

Ai cumence la Estoire de Seint Aedward le Rei, translatée du Latin.

[1] [En mund ne est, (ben vus l'os dire,)] p. 1. col. 1. Glory of the Kings of England.
Pais, reaume, ne empire
U tant unt esté bons rois
E seinz, cum en isle d'Englois,
Ki après regne terestre
Ore regnent reis en celestre,
Seinz, martirs, e cunfessurs,
Ki pur Deu mururent plursurs ;
Li autre, forz, e hardiz mutz,
Cum fu Arthurs, Aedmunz, e Knudz,
Ki par force e vasselage
Elargirent lur barnage:

Li autre, ki erent plus senez,
Peisibles, e atemprez,
Ki par bon cunseil e lur sens
Forcibles furent en lur tens,
Cum fu Oswald, Oswin, Aedmund,
Ki au ciel transirent du mund ;
Numéement Aeduuard li rei Especially Edward.
Teus fu, de ki escrivre dei ;
Ki lur char, diable, e mund
Venquirent, cist victoire unt.

[1] This line, omitted in the text, is given in the margin.

Kar cist troi enemi nus sunt,
Ki jur e nuit esnui nus funt.
Hardiz e de grant emprise
Est hom ki ces trois justise ;
Co fist li sages rois Aedward,
En ki Deus avoit regard :
Sa char venqui par chasteté,
Le mund par humilité,
E diable par ses uertuz ;
Kar dreiture fist a tuz,
Par sa créance fine e certe, p. 1. col. 2.
Ki par ses ovres fu aperte :

The Author's statement as to his intentions and materials.

Dunt vus escrif e vus translat
Sanz fauseté e sanz barat
En Franceis de Latin l'estoire,
Pur refreschir sa memoire,
Dunt treis a guarant le livere ;
Quank'en Franceis voil escrivere,
N'en voil unc un cuple faire,
Si l'estoire ne usse essamplaire,
Ki est en Latin escrite,
U nule fauseté n'est dite ;
Ne verité mest ceue,
Cum seinte iglise ben l'avue,
E cum recorde li escrit,
Ki apertement chante hom e lit.

Dedication to Eleanor, Queen of Henry III.

En vostre garantie met,
Ke pur vus ai fait, cest livret,
Noble dame de haute orine,
Alianore riche reine
D'Engletere, ki estes flurs
De dames par bens e honurs ;
N'est homme ki ne vus eime e prise
Vos buntez, sens, e franchise ;
Si dit n'en fuse losengers,
Vos bens diroie volenters ;

Mais brefvement tut vus enclos ;
Cum il m'apent e dire le os,
Cum charbucle est entre autres gemmes,
Flur estes entre autres femmes ;

Ki funtaine es di afeitement,
A vuz faz cest petit present ;
Kant ke eime reis Henris tes sires,
Chéris, bein sai, e desires,
E cel amur fait a preiser
D'aver en beins commun voler,
Ke vout amis, co voile amie,
Dunc est bone la cumpainie,
Ke veut amie, e amis voile ;
Tesmoine nus enporte toile.

Pur Seint Aedward le di e cunt, p. 1. col. 3.
Ki li rois Henris eime, dunt
Vus escrif numéement,
Amer e chérir vus apent,
Kar il fu reis e seinz, prime
K'en amur vus ad enbrace ;
Il fu li druguns Seint Pere ;
Par ses vertuz e sa preière ;
Il vus guverne e vus cumforte,
Uverir vus fra du cel la porte ;
Aunez de sa meisun
Estes ; n'a si vus deus nun,
Le roi e vus, ki sa moiller
Estes, sen deuet saver,
Ne vus deit failir par dreit
Puis ke feintise en vus ne veit.

Ore pri chescun ki lit e ot
Cist treité, s'en aucun mot
Mesprein, k'il l'amender voile ;
Kar n'est hom ki ne sumoile.

The Author's Address to his readers.

Language par pais varie ;
Si language de France die,
N'en doi estre a droit repris
De gent de veisin pais.

Lineage of King Edward.

Quant racine est de bone ente,
Droiz est ke li fruz sen sente,
Bon greife quant de bon cep crest,
Bon fruit par raisun en nest
E mau fruit de la mauveise :
Mais ma matire pas ne i teise,
Ki pens traiter du roi Aedward,
Ki del un e del autre part
Gentilz e natureus ere
Par père seint et seinte mère.

Descent from Alfred.

Du roi Auvre le seint le sage
Fu seint Aedward sist en lignage,
Si a droite ligne d'engendrure
De pere au fiz enpernet cure ;
Si de reis regnanz prenz cunte,[1]
Disme est Aedwardz ke atant munte.
Li nunbres des reis regnantz, p. 2. col. 1.
Reis dreitureus e cunquerantz,
De fiz e frères de autre part,
Du roi Auvre gesk'a Aeduuard,

Edgar.

Dunt l'un estoit Aedgar numez,
Rois fu de tuz bens estorez ;
Ke en tens de sa nesance
Li angre par signifiance
Promistrent paes en chantant
El tens ke il seroit regnant,
Dunt après avoit le nun,
Rois peisibles cum Salamun.

Par cuncil de sun barnage
S'alie par mariage

[1] MS. *cũre*.

Au duc Richard de Normendie,
Ki flur fu de chivalerie,
K'une fille avoit mut bele,
Ben entetchée damaisele ;

Li rois Aedgard avoit un fiz
K'ert de force e sens garniz,
Ædelred k'out nun, bon justisers, Ethelred.
K'en pees peisible en guerre ert fers ;
Regne tint par vasselage,
Cum cist ki ert peisible e sage, p. 2. col. 2.
Amez, cremuz. Cist la femme
Espusa, k'avoit nun Emme, Emma.
Dunt li cuples fu avenant ;
Cum de safir e or lusant,
U de lis e rose Espanie,
Teu fu le cuple e cumpainnie.
Ke l'un fu de sanc real,
L'autre d'un lin natural ;
Bone fu de la reine
E seinte tute la orine,
Ceo pruva li niès e frère
La reine ke bone ere,
Ceo fu Richardz e duc Robertz,
Dun la estoire nus en fait certz.
Kar lur vie gloriuse
E lur mort fu preciuse,
Cum la estoire de Normantz p. 2. col. 3.
En Latin dit e en Romantz.

Ore repairum a la matire
Dunt vus ai en purpos dire.
Adeldred k'out avant un fiz
De la fille cunte Theodriz,
Aedmund Ferrincoste k'out nun, Edmund Ironside.
Hardi e fort cum est leun :
Puis de la secunde femme,
Fille Richard, k'out nun Emme,

Ailfred, ki trop tost murut;
Mais Aedmundz tai e crut,
E passa par vasselage
Tut le meuz de sun lingnage;
N'avoit nuls vers li ateinte;
Puis fu la reine enceinte
D'un enfant k'avenir fu
Par grace de Deu e sa vertu,
Quant de poer serroit e age,
Li plus pruedume de sun lignage:
Co fu Aedward dunt dire dei,
Ki puis fu d'Engletere rei.

Birth of Edward.

A tel tens vint en Engletere
Pur purchacer aver par guere,
Uns encresme tirant felun
Daneis, ki Suanus out a nun.
L'or vermeil e l'argent blanc
Cuveite cum sansue saunc;
Crueus e mut sout de guere,
Egrement assaut la terre,
Cum ki la pensa cunquere,
U al meins l'avoir estrere.
Bois e gardins fait asaarter,
Musters e maisuns arder,
Pecuinne tout e proie enmeine,
Prisuns prent e reint e peine.
Etheldred a grant damage
D'Engletere rent terevage,
Par si ke il esparnie,
E suefre gent aver la vie,
Ki mal vers li n'a deservi.
Mais il le cuvenant rumpi,
Le pais art e tuit destruit;
La gent devant li tute fuit,
L'avoir tut retent e keut;
E pis guerroie k'il ne seut,

Invasion of the Danes under Suanus.

p. 3. col. 1.

Ke n'ad cuntre li foisun p. 3. col. 2.
La gent de la regiun.

Etheldred en Normendie
S'en fuit pur sauver sa vie :
Dunc fu Suanus plus fers e fort,
Quant le poeple perdi cunfort ;
E se fist apeler rei,
E fist utrage e grant desrei,
Roba avoir[1] a desmesure,
Sanz pieté e saunz dreiture,
Puis vint en pais Seint Aedmund,
U tut destruit et tut cumfund ;
Avoir demande pur rancun,
Utre poier e sanz raisun ;
Li pople povre e ja destruit
Au martir Aedmund s'en fuit,
E s'en claiment a lur seignur
E il los venge a grant baudur ; p. 3. col. 3.
La nuit li vint la vengance
K'acurez fu d'une launce.

Flight of Ethelred to Normandy.

Death of Suanus.

Atant venent en Engletere,
Pur guerroier e cunquere,
De Denemarche a grant navie
Des Daneis grant cumpainie,
Ki cuveitus, feluns, engres,
Guerre eiment plus ke la pès.
Le pais barrent e destruent,
Ki nis enfanz e femmes tuent,
Mettent a flambe e a charbun
Plus tost eglise ke maisun.
Cist tue, cist reint, cist art,
Malveisez chescune part.

Invasion of the Danes under Cnut.

Misery of the country.

Quant li reis Aeldred co seit,
N'est merveile si il li gret.

[1] MS. repeats *avoir*.

The Queen and her two Sons sent to Normandy.

A duc Richard de Normendie
Pur seurté e guarantie
Sa femme enveit e ses enfanz
Au duc ke il lur seit guaranz,
Cum a fille e ses nevuz.
Cist, k'ert debonaire e duz,
Ki faillir nes pout a dreit p. 4. col. 1.
A joie e honur les receit.
Li enfant erent mut bel
E aimable juvencel;
Aelfredz out nun ki ert esnez,
Aedward ki fu pusnez:
Mais Aedmund Costeferrin
Fiz fu fille Cunte Torin,
Terz fiz Etheldred lu roi,

Determination of Edmund Ironside.

Esnez de trois; ad dit, "Par fei,
Beus pere, pas de nus ne part
Nos enemis chescune part;
Nos amis e nos hummes tuent,
Le pais ardent e destruent,
Estraunges e desnatureus.
Lur suverein fers e crueus,
Knud k'a nun, pas n'esparnie
Gent, k'il ne lur toille la vie.
Mut aie pesance e mut m'en doil
E sun desrei e sun orgoil;
Par vostre cunseil e aie

Single combat of Edmund Ironside, and Cnut.

Vois esquessir sa estucie."
Si fist-il, kar puis par guerre
Gesk'as marcheis de sa terre p. 4. col. 2.
L'enchesa, puis cum pluot a tuz
S'en cumbati Aedmundz a Knudz,
Sul a sul, cum li Engleis
Unt devisé, e li Daneis.

Knudz fu fers cum est dragun,
Aedmundz forz cum leun;

Ne truvast hom en tuit le mund
Pers a Knudz e a [A]edmund.

Quant l'un e l'autre i cunsent,
Li rois s'arment mut gentement
De hauberts e heumes luisantz,
E muntent les destres curantz;
Des lances funt tost truncuns,
Dunt loin volent li esclicuns;
Puis sachent les brandz furbiz,
Lores cumence le chapeliz:
Li coups sunt dur ke checuns dune, p. 4. col. 3.
Par ferrir l'un l'autre estune;
Ne puet de ca vanter Engleis,
Ne de l'autre part Daneis;
Li quens feist apriser plius,
Mais Aedmundz fu plus vigrus,
Kar jovene fu e adurez;
Li autres, sages e esnez,
E de force meins estorez,
Sent ke Aedmundz fu anelifs;
E cum plus dure li estrifs,
Plus ad le saut e freis e chaut,
E plus en bataile vaut,
E plus fert de grant air;
Nel puet Knudz lung suffrir,
Mais il se feint tut frès e baud,
A [A]edmund fait un fer assaut,
Fert e refert: ke du mivel
Escu Aedmund fait un chancel,
Del haubert fause la maille,
Du brand d'acer ki mut bein taille.
Puis li dist, "Aedmund, ami, Proposal of Cnut.
Ore entendet ke jo vus di.
Mut serroit duel e damage
Si un juvencel de voster age p. 5. col. 1.
Periz fust, beus fiz Aedmundz;
Empeirez serroit tut il mundz.

Sires e rois sui de Daneis,
E tu es rois des Englois :
Ti père est mors, sen est damage,
K'il fu peisiblis e sage ;
Ti frère sunt en Normendie
Suls remeins e sanz aie,
Eslu es d'Engletere roi,
Mais n'as pas de tuz ottroi.
Ne poiez a forfuner
Moi de la terre engeter ;
De ta beauté pité m'en prent,
Pruesse, sen, e hardement,
Ta genterise e ta juvente,
Ki n'as d'age ans plus de trente ;
Quere ne te voil cuntraire ;
N'os pur Deu le pecché faire,
Mun cunceil croi, ke unc e[n] mund
Si leal n'oistes mais Aedmund.
Soium rois communaument
Del un e del autre gent. p. 5. col. 2.
Eiez vus part en ma terre,
E jo part de vostre sanz guere ;
Plus cuveit vostre amisté
Ke regne, u pais, u cité ;
Cum fumes avant enemis,
Soium desoremais amis ;
Nuls en pais ne en bataille
A l'autre en ceste vie faille,
E n'ert nuls ke ne redute
Sur teus princes nostre rute ;
De Paenime gesk'en France
Ert redotée l'aliance ;
Regnez of moi en la Danesche
Terre, e jo en la Englesche
Regne of tei ; Knud soiez vus,
Jo seie Aedmundz ; un soium nus.
N'ert entre nus tant cum jo vif, p. 5. col. 3.

Si Deu plest, nois ne estrif."

Aedmund, ki ert debonaire,
A ces moz ne se vout taire:
"Amiz Knudz, ki tant es sage,
Hardiz, e de vasselage,
Si traisun n'i eust semence,
Tost m'auriez mis a cunsence;
Mais traisun redut jo mut."

"Neiz garde," respundi Cnut;
Lors engette chescun sun brand,
E deslace heume lusant,
E s'entre beisunt ducement;
Quant l'unt veu, l'un e l'autre gent
Joie unt grant, n'est mie dute;
Engleis Daneis funt une rute.

Division of the Country between Edmund and Cnut.

Quant la furme est recordée,
As uns e as autres ben la grée;
A [A]edmu[n]d remist la curune
D'Engleterre, e s'abandune
Lundres a li of le pais
Tut, vers le su ki est asis,
A Knut le northz ki meins li plut.
Mais ne regna pas A[e]dmundz mut, p. 6. col. 1.
Un duc[1] l'ocist par traisun
A la foraine maisun.

Death of Edmund Ironside.

Cnut sole King.

Remist dunc Knudz tut sire e reis,
Fist a sa volenté ses lais.
Les deus fiz Aedmund exula
E par vesdie purpensa
Ke les parenz e les amis
Reis Aetheldred for du pais
Fist exuler, u mettre a mort
Par pecché, traisun, e tort,

[1] MS. *dunc.*

E ke il n'ust garde de Richard
Le duc, ne Aufre, ne Aedward,
Emme espusa la reine,
Ke cist furent tuit d'une orine.

Marriage of Cnut with the Queen Emma.

Cnut d'Engleterre rei se nume,
Dunc grant eschar unt li prudumme,
E ke si est desparagée
Femme de tele renumée :
Mais lur cuntredit pou prise,
Tuz surmunte e tuz justise,
De cors estoit forz e pleners,
Bon crestien, bon justisers ;
Norweie après cunquist, p. 6. col. 2.
A Seint Aedmund le martir fist
Un abbeie, e l'estora
Terres e maners, tresor duna.

His greatness.

En ses escritz, ke il tramist,
Au cumencement se fist
Numer, Cnut rei des Engleis,
De Norweie, de Daneis,
De Escoce e de Suane sire ;
E puis après ke li plut dire,
Vint anz dura : au chef de tur
Murut, dunt urent tut duluur

Death of Cnut.

Deus fiz avoit, ki erent mut
Preuz, Haroud e Hardeknunt.
L'un fu de Algive, e l'autre d'Emme
Ki ert reine e sa femme :
Haraud fu bastard esnez
E Hardeknunt fu mulleretz : p. 6. col. 3.
Mais Haroud ki fu present

Harold Harefoot King.

Fu rois esluz hastivement ;
Hardecnut reis demura
En Denmarche, u sugurna ;
Aelfred of Aedward sun frère
Of le duc sun ael ere ;

Eschosiz nul de eus n'ert mie
K'il furent en Normendie.

Expedition of Alfred.

Quant Aelfrez oi co dire,
Mut ad en quer tendrur e ire,
K'a regne avoit majur dreit,
Cum cist ki esnez estoit:
Tut fust Cnudz rois par puisance,
Aelfred fu dreit eir par nessance,
E s'en vent de Normendie
A grant force de navie,
Au port de Sanwiz arive;
Tost puis k'ert venuz a la rive,
L'ost dire li quens de Kent

His seizure by Godwin.

Godwin, vait i hastivement,
Ducement l'acole e beise,
E li dist, "Ore sui a aise,
Puis ke ai mun seignur naturel; p. 7. col. 1.
Grant tens n'ai desire el."
Joie li fait, of lui mangue,
Of li s'e[n]veise, of li se jue.
La nuit quant furent endormiz,
Godwin of suens as brandz furbiz
Ceus prendre e tuer ne se tarde,
Ki de li n'aveient garde.
Aelfre fist prendre e presenter
A rei Harould pur grè aver,

He is brought before Harold, and his eyes put out.

E Harould en l'isle de Hely
L'envoit: ki nel out deservi,
Ses oilz fait crever a dreiture
U remeint ore en sepulture.
Ore ne remeint fors sul Aedward,
Ke Deu cunsout et ki Deu gard.

Edward remains in Normandy.

Ne remist ja nuls enuie
Fors sul Aedward en Normendie,
Li sage, debonaire, e pruz,
Puisnez de ses frères tuz;

Mais d'Engleterre oir ne pleise,
Ki n'ert mie adunc a aise,
Ke Harauld, ki fiz Cnud fu,
Ses natureus ad nieus tenu, p. 7. col. 2.
Ke Daneis fu ; pur co Daneis
Atrait, e avila Engleis.
De Denemarche ert reis[1] e sire
Poisanz, tant fu a Engleis pire,
Ki l'eschoirent a rei,
E fait en regne grant desrei.

Fiz Cnud Haroud li bastard
Fist gueiter le jovene Aedward :
Mais Aedward, quant l'oi dire,
De doel se pleint, de quer suspire ;
Grief of Edward.
Mut se duit de teu ruine,
E du duel Emme la reine,
Sa mère ; ki murir désire ;
Li rois la quist pur ocire.
De jurs geime et de noitz veille,
S'il est dolentz n'est pas merveille :
Si frère sunt mort andui, p. 7. col. 3.
Sa mère, ki a duil vesqui,
Ki en abeies s'en tapi,
Ke li reis mut la pursui.
Nis en l'abbei de Wincestre
Ne pout la reine en pais estre
Pur le rei ki ert sis filastre,
Ses maners k'art e fist abatre,
Chacer la fist hors de tere,
E mut en tut le regne guerre.
Ke trait aliens Daneis,
E suens destruit, cum dis enceis ;
N'ert pas curtois ne de grant sens.
Mais il ne regna pas grant tens ;

[1] MS. *reis reis.*

Teus fu ke le plut abatre;
Ne regna for treis ans u quatre;
Muruit li rois a Ekecestre.
A Westmuster, cum li plout estre,
Enterré fu mut richement,
Cum il a real cors apent.
Mais Daneis k'il out atret
Sunt de maufere en agueit.

Death of Harold.

Puis cum plout aus baruns tuz, p. 8. col. 1.
Reis curunez fu Hardeknudz,
Fiz Cnudz [e] Emme, e frère Aedward,
Cum dis avant, del une part.
Les exulez fist reapeler
Ke Harold out fait enchacer,
E fist de s'en fuir le cors
Harould, e engetter hors
Tuit decolez del iglise,
Chef e cors gette en Tamise.
Danois l'unt del eue trait,
E ensevelir l'unt fait
En cimitire des Daneis,
Ke de deus regnes fu reis,
E fiz Knud le roi poestifs,
Ke si prouz fu tant cum fu vifs.

Harde-Cnut King.

The body of Harold thrown into the Thames;

but recovered and buried by the Danes.

Une fille avoit li rois,
Ne fu tant bele ci k'a bleis,
Gunnild k'out nun, e la duna
Ke a desir la demanda,
Li noble emperere Henri.
Ne demurra lunges of li,
Ke par feluns, k'i unt matire
De nun cupables de mesdire, p. 8. col. 2.
De untire fu blasmée,
A l'emperur fu encusée.
Sulum custume de l'enpire
Purger se cuvint da untire

Gunnilda, wife of the Emperor Henry III., vindicates her character by battel.

Par bataile, e mut met peine
Truver ki face la desreine ;
Ne trouve nul ; ke mut fu grant
Li encusur cum un géant :
For un neim ke ele out nuri
S'en prist bataile cuntre li ;
Au premer cop le esgareta,
A l'autre les peez li copa.
Mimecan out li neims nun,
Ki tant par fu bon champiun,
Cum la estoire, k'est escrite,
Le dit ; s'en fu la dame quite.
Mais la dame l'empereur p. 8. col. 3.
Mais ne vout aver a seignur.

Unpopularity of Harde-Cnut among the Danes.

A cel tens fu Engletere
Destruite e hunie en guere,
Kar Daneis haïrent mut
Le dreiturel rei Hardeknut ;
Il se defent par vasselage[1]
D'Engleis coilli grant tailage,
Par tresor e grant ost k'il tint,
Guerre cuntre Daneis sustint,
Mut out grant chivalerie,
E Daneis unt grant cumpainie :
Naufrent,[2] reiment, peinent, lient,
Femmes e enfans ocient,
Mettent a flaumbe e a charbun
Nis maisuns de religiun ;
Cist ocist, cist reint, cist art ;
Cist tue enfant, e cist veillard,
E clergie e seinte iglise
Est a duel e hunte mise ;
Ne sout nuls ke dire u faire
Ne saveit cuntre ne a ki traire ;

Misery of the kingdom.

[1] MS. *vesselage.*

[2] MS. inserts *lient* after *naufrent*, as well as at the end of the line.

Hunie est religiun:
E mise a confusiun p. 9. col. 1.
E chacé sunt hermite e moine,
Prueire, clerc e chanoine,
Li eveske e abbé
Reint sunt, eschainz, gabbé.
Privilege u escrit de Rumme
Ne prisent vailant une pumme,
Sentence u absoluciun
Ne preisent vailant un bittun;
Dute a ki tenk of les Daneis
E dute ki est of les Engleis:
De gent funt mut grant assarz
Mau cà, mau là, mau tutes parz;
Les gentilz hummes de la terre
Lient, pendent, funt decrere;
Li ribaud e li garcun
De lur terres funt livreisun.
Dames e gentiz puceles,
De cors e de face beles,
Des Daneis sunt desparagées,
E viument de lur cors traitées;
Tolent lur aneus de lur deiez,
Robes, deners, e palefreis.
Ore sunt Daneis plus fors e pruz, p. 9. col. 2.
Ore est meistre reis Hardecnutz,
Solum fortune e sa riote,
K'en guere fait da genz pelote,
Sulum custume de guere,
Ore au perdere, ore au cunquere.

Sudden death of Harde-Cnut.

Quant out regné un n'an u plus
Murut Hardeknud li reis
A Lamehedh sudéement,
Au manger entre sa gent,
Sanz parler a clerc u prestre,
Enterrez est a Wincestre:

Einz fu mal, ore est pis ;
Ore sunt plus baud si enimis.
Li gentil hume natural
Numément du sanc real
Mors est, e pris, e exulez ;
Li maus encrest plus k'asez.

Apert voil un cunte dire, p. 9. col. 3.
Dunt en Latin la grant estoire
Mentiun fait en memoire.
Prayer of Bishop Britte-wold. Li eveske de Wincestre
Ki veit ses maus tant surdere e crestre,
Brittewold ki avoit nun,
De quor ad fait un ureisun
A lermis e of aflicciun
Par bone e seinte entenciun :

" Ai Deus, ki misericorde
E pité seint escrit recorde,
A ki aver pité apent
De tes serfs, cum lungement
Languira la tue gent,
Ki la vostre grace atent,
Sire Deus, de ta faiture
Prenge vus pité e cure ;
Kar vus suvenge ke le atent
Pité, nun pas jugement.
Tot soium cheitif pécheur,
Nus vus clamun nostre Seignur,
N'avum for a vus refui
En nostre angoisse, en nostre esnui.
Tut nel eium deservi ; p. 10. col. 1.
De vos cerfs eiet merci,
Ne vus face surde oraille ;
Engleterre est cum ovaille
As liuns e as luz liverée,
Ai lassé e esgarée ;

Seinte iglise cumme nef
Sanz guvernail e sigle e tref.
Deus, ki es nostre pasturs,
A voz berbiz faites sucurs :
Seint Pere, guvern e justise
Nostre nef, co est seint iglise."

Li prudumme tant ure eveille,
K'il par lasesce sumeille ;
E veit par avisiun
Ke oie est sa ureisun.

His Vision of the Coronation of Edward by S. Peter.

Vis li est k'il veit un ber
Du cel venant lusant e cler,
Un veillard a cler semblant
Ki resplent cum solail raant ;
Devant li peirt un juvenceus
Ki reesteit merveiles beaus.
Dist li prudumme au bacheler,
" Co sui je Peres le claver p. 10. col. 2.
Du cel vasletz." Dist li veillard,
" Cum as tu nun ?" " Sire, Aedward.
Un gentil hom sui d'Engleterre
Mun lignage est destruit par guere.
A grant pecche sui e a tort
De mutz guetez de mettre a mort.
Nun sage sui e jovene e tendre,
Ma terre est mis a flambe e cendre,
Saunz aie e de cunseilez.
Mais beau pere, ki ben semblez
Sires de grant dignetez,
E estes, m'est vis, Seint Pere
Ke entendez ma preière,
Ke cunsailez cest povre Aedward ?"
Dist li prudumme, " Fiz, Deus te gard."

Atant l'en apele a sei,
Benoit, sacre, enoint a rei ; p. 10. col. 3.

Peis e plenté li nuncie
Cunseil, sucur, auverie,
En dit, en penser, e ovre :
E quanz aunz regnera decovre,
E de ses enemis victoire :
E transera du mund a gloire ;
Dreiture tendra e justise,
E honura mut seint iglise ;
E mut le moneste e prie
K'il meine chaste e seinte vie ;
De Seint Johan, l'ami Jhesu,
K'apostre ewangeliste fu,
Essemple preinne ; "e cist te fra
Honur grant, ke poer a.
Paes serra en Engleterre
En vostre tens sanz perte e were."

Li eveskes tuit esbai,
Dist, "Seint Pere, je vus pri,
Ki es de nus prelaz prelat,
Di moi quant ert en bon estat
Cest reaume." Cist regarde
Ducement, un petit tarde :
E puis li dist, "Amis, ceo apent p. 11. col. 1.
A Deu meimes omnipotent,
Ki translate et mue e change,
Regnes privez a humme estrange,
E dune ki a pleisir li est ;
Demande purquei pas ne lest.

Deus ad eschoisi un humme
Ni ad meillur de ci ca Rumme,
Ki fra dreiture e justise,
Ki vie ert nette e sanz vice,
Ki descumfira Daneis
E lur orgoil e lur surdeis,
Ke ore sunt feluns engres,
E regnera en bone pès,

E vivera bein lunge vie.
Jo Peres li ere en aie.
Mais, beaus amis, ke voirs vus die,
Ne serras pas en ceste vie
Avant te cunviendra murir;
Mais vus di k'est avenir."
A tant desparut li veillard,
Li joven humme del autre part.

Li eveske atant s'esveille
Del aventure s'esmerveille.
De ceste avisiun la summe p. 11. col. 2.
Retent; e ceus deus bein numme.
Del avisiun aperte
Furent meinte gent ben certe:
Graces rent a tuit puissant,
Ke li plust descuverir tant:
A ses privez tut descuveri,
Kanke ci vus cunte e di,
Ke puis fu cun professie
De Seint Aedward tut acumplie.

A[e]dward utre mer sujurne, Condition of Edward.
Dolenz, pensifs, tristes, e murne,
Ki sa[1] duluse e mut se pleint:
Creit si il est pris e ateint,
Reint ne fust, ne rescus pas
Pur trestut l'or k'est a Damas:
E set ke mut estroitement
Par mal s'agueitent mult de gent: p. 11. col. 3.
Mut en averoit or e argent,
Ki as Danois en feist present;
Aucun le augueite d'entucher,
Prendre, u ocire, u li embler;

[1] Sic MS. Probably *se* should be read.

Ne puet en lui estre seur
En chambre, en chastel, ne en tur ;
Sa espérance en Deu ad mise :
Lors est entrez en une iglise,
Devant l'auter a genoissuns
Ad fait ses afflicciuns,
Tendrement suspire e plure,
E a jointes meins si ure ;
Sa ureisun ert pure e bone ;
Devant la face Deu en trone,
Munte cum fet la fumée
De encens, ki a Deu agrée.

Prayer of Edward.

"Deus, ki crias par tun sul mot
Aier, terre, e fu, e flot ;
E la lune en firmament,
Estoilles, solail ki resplent ;
Ki sul ad droit es rois de rois,
Ki regne ne faudra jamois ;
Ne sai dire par quel raisun p. 12. col. 1
Est apelez rois si vus nun.
Alisandre, ki cunquist Daire,
Priam, Menelan, Cessaire,
E autres dunt nuls seit le nu[m]bre,
Tut sunt passé par mort cum umbre.
Regnes dunes a pleisir,
E toilez quant te plest tolir ;
Saul le fer tu l'enguttas,
En liu ki Davi[d] eshaucas,
Regar[d], duz Deu, a tun frarin,
Ki sul es père al orfanin ;
Jhesu, fiz Marie, gard
En moi tun sergant Aedward.
Jhesu, n'ai père si vus nun :
Mis est ja a confusiun
Le meuz de mun lignage
Par estrange gent sauvage :

Après grantz perilz e dulurs
Mes pères est morz, ni a gueres jurs;
Ma mère Emme la reine
Le quor mi point cum fait espine,
Ki de Cnut me fist parastre,
E de mer sa fist marastre.
Par tant changa tut nustre estat p. 12. col. 2.
Du regne, e surt cist barat:
Par tant fu de bastardie
La terre tute replenie,
Ki tut le real lignage
Ocist a dul e a utrage.
Mes nevuz, le fiz Aedmund,
Ne seit nuls ke devenuz sunt.
Ai Aedmund, quer de liun,
E tu peres par traisun
Godwin li quens de Kent,
Li losengers ki flote e pent
Par traisun, pecché e tort,
Ki ad liveré mun frère a mort.
Suanus e Cnudz of lur Daneis.
Mortz unt les gentiz Engleis
Ki parente, ki ancesur,
Furent noble conquestur:
Venant en la cumpainie p. 12. col. 3.
Brut a la chère hardie,
Ki s'en vint a grant navie
De la grant Troie flur de Asie.
Allas, ke fras Engleterre,
U mais purras tu cunseil quere,
Ne sai: mes pri l'omnipotent
Pité k'en eit[1] hastivement,
E de moi le sun Aedward
Ki el quer port de duel un dart;

---

[2] After *eit* MS. inserts *de moi*, but it is expuncted.

Mais Deus, par ta redempciun,
Du duel m'en dunez gareisun,
E par ta seinte Passiun
Gardez moi de mal e traisun,
D'arme mulue e de venim,
Cum ja gardas le noble Edwin,
E Oswald le noble ber,
Ki en la croiz li plout fier.

Sire Seint Pere, en ki aie
Me met, e auverie,
Escu me soiez e guarantz
Cuntre Daneis feluns tiranz ;
Sires me soiez e amis
Cuntre tuz mes enemis.
His Vow. En tun servise tut me met, p. 13. col. 1.
E vus vuu ben e vus promet
Quant ere de force e age,
A Rumme frai mun pelerinage
U vus e vostre cumpainnun
Seint Poul sufristes passiun."

Quant tant ad ure e dit,
Esbaudiz est par Seint Esprit ;
Ki devant fu desesperez
Tut est joius e recriez ;
Du Seint Espirit receit cumfort,
Cum perileez ki veint a port ;
Tut li quers le renuvele,
De joie e baudur sautele.

A messenger informs Edward he has been elected King.

Atant esvus nuveles porte
Un messagers ki le cumforte,
Ki par lettre enclose en cire
E enseignes k'il bein sout dire ;
L'en fait tut de fi seur,
Ke Seint Pere la feit sucur.

"Tu eres li drugun d'Engleterre,
Nel puit aillurs for ti quere:
Mort sunt tut ti enemi;
Deu te a nostre roi choisi."

Quant l'ot Aedward e entent, p. 13. col. 2.
Graces a Seint Pere rent,
Acertez est de la mort Cnud,
Ki tant a sun lignage nuit.
Mort est Knud, e si fiz dui
Tost mururent après lui:
Li Daneis s'en vunt confus,
Ni osent demurer plus;
Lors sen Engleis en grant baudur,
E mercient lur creatur,
Ki cum de Egipte fist jadis
Ses serfs a de servage mis.

A joie unt demande luur Aedward,
K'il n'est venuz lur semble tart.
Cuntre li a joie vunt,
La feste est grant, ke il li funt.
Dient li: "Ben seit venuz
El nun Deu, li suen chers druz."
Cum dist fu ja au fiz Marie p. 13. col. 3.
Au jur de la Paske flurie,
Esluz fu rois einz ke il fust nez,
E apelez rois bonurez.

His Coronation.

D'Engleterre est ja clamez
Reis enoint, ja curunez;
De Canterebire li prelat,
L'arceveske ki est primat
De tut le regne, lui enoint
E sacra, ki ne targa point,
Si en venet a grant cumpainie
Le clergé e chevalerie,
E cist, ki la prelacie
De Euerwic guverne e guie,

Ke la feste est communale
En muster, cité, e sale :
N'est nuls ki n'eit joie e baudur,
E n'en loue le Creatur,
E prient ke Deus lunges gard
Lur naturel seignur Aedward.

Popularity of Edward.

Lors est la terre en bon estat,
Cunte, e barun, e li prelat,
N'est nuls a ki li reis ne pleise ;
Tut sunt riche, tut sunt a eise.

His power and influence.

E li privée[1] ki sunt veisin p. 14. col. 1.
Tuit li sunt ami enclin,
Des les muntz gesk'en Espainne
Nis l'empereres d'Alemainne.
De Deu e de gent ad grace,
N'est humme el mund ki le hace,
Fors Daneis, ne putchaler
Ke ne poent fors manacer.
Li forcibles reis de France
A li ad fait ja aliance.
Li duc, li cunte, e li barun
De lointeins pais envirun ;
Checuns a li s'abaundu[n]e,
Checuns bons homme a li si dune :
Ben semble le roi Salamun
De grant fame, de grant renun ;
Franceis, Aleman, Lumbard,
Desirent ver le roi Aedwa[r]d,
Ses leis oir e establies,
Ses sens e curtaisies ;
Checuns ki veit le rei Aedward
Plus est curtois quant il s'en part ;
Checuns i prent, checuns aprent
Mesure, sen, e afaitement.

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[1] Sic MS. Perhaps *princes* should be read.

N'est si sages k'il ne s'en part p. 14. col. 2.
Plus sages de la curt Aedward ;
N'est si curtois ki n'est bastard
Si il ni aprent u tost u tard,
Ne serjant felun ne lurd
K'a prière si face surd.
Sa curt fu de afaitement
Escole, e de enseignement ;
Ne fu puis le tens Arthur
Reis ki feist si grant honur :
Cruel a ses enemis,
Debonaire ert a ses amis ;
Les uns fu as barbarins,
Aignel as suens e as veisins.
Ses baruns natureus ama,
E volunters les avanca.
Losenjurs e aliens,
De ki leauté n'ert pas certeins,
Echivi curtoisement. p. 14. col. 3.
E em sa natureu gent
D'or e de argent fu estorez,
S'en fu mut plus redutez ;
Nepurquant s'en lassa quite
Une coillette maudite
K'em premèrement par grace
Sanz tencun, curuz, u manace,
Coiller par tut Engleterre
Pur tenir cuntre Daneis guerre ;
Puis en fu custume surse, He abolishes the Danegelt.
E coillette en real burse
De bedeus, cuveitus, engres,
Cum en guerre en tens de paes.
Li rois Aedward co relessa,
E par chartre le cunferma.

S'avint par une aventure,
Dunt me testmoinne l'escripture.

Legend of the Demon on the Treasure.

Li tresor pur resbaudir
Le quer le roi urent desir.
K'en tel tressor ne se fie,
Va s'en li reis u hom le guie ;
Barilz mustrent granz e pleners,
Repleniz k'erent de desners,
Ki furent de la coilette
Turnée de grace a dette ;
Vit un deable saer desus
Le tresor, noir et hidus.
Sul le vit li rois Aedward,
Ke li dist k'il tost s'en part ;
E fait de benaicun escu,
E il s'enpart par grant vertu
De la croiz : mais mut se pleint
K'il ad despoille e reint ;
E li rois despuis cel ure
De cel tresor n'aveit cure ;
Einz le fist, u pris fu, rendre,
Ne mes sufri Denscot prendre,
Kar la rancun de cel taillage,
Denscot fu dit en cel language ;
Mut curt sa fame e sa honur,
Des riches et povres amur,
Du pople avoit la benaicun,
E de Deu haut guerdun. p. 15. col. 1.

De iglise ama le servise,
De curt dreiture e justise ;
A simple semblant et umble oil
Regarde checun sanz orgoil ;
Mut li sunt bon ami moine,
Hermite, prestre, e chanoinne.
Ki plus fu seinz meuz fu de lui ;
Ses plus ch[e]rs amis furent dui
Moines de grant religiun,
Bons clers de grant descresciun,

Dunt il me vus apent a dire,
Quant il achet a ma matire.

Li reis tint a mut grant vice,
Sur tuz les autres, avarice,
Par cest cunte ki vout entendre
Le puet hom saver e entendre,
Si en puet hom estre certein,
Ke de grant pité fu plein.

The Thief in the Treasury.

Un jur avint par aventure,
K'après grant cunseil e cure,
Cuchez en lit dormir ne pout,
Nepurquant repos out,
E s'apoia le chef enclin.
Atant est venuz Hugelin
Li chamberleins ki deners prent,
Tant cum li vint duc a talent
Pur paer a ces seneschaus,
As achaturs, e mareschaus ;
Mais pur hastir s'en ublie
Ke la huche ne serre mie
De la cuisine le scuiler
Vai pur fere sun mester,
Bein creit ke se seit endormi[1]
Li rois, e de desners seisi.
Muscer les va et puis repaire,
E autant prent e musce a veire ;
E terte fez, kar il n'a garde
De Hugelin ki lunges tarde,
Deners vout prendre grant partie.
Li reis tut veit, ki ne dort mie,
Ki vit en esperit, ke errant
Après i vendroit li sergant,
E dist, " Fui garz, kar bein l'entent p. 15. col. 2.
Ke Huges vent le chamberleng,
Par la Mère Deu, sanz faile,

[1] MS. *endormi*

Ne te larra nis une maile."
Cist s'enva, ke mot ne sune ;
Li rois cunge e pes li dune.
Li chamberleins après repaire,
E veit le larcin a veire ;
Par grant osche k'il i trove,
Ke damage i est fait prove,
Amenusement i veit,
E ki li reis veille s'aparceit,
Lors cum esbaiz s'escrie
" Harro," mes li rois l'enchastie,
" Tees, Hugelins," " Sires, merci !
Grant damage est ja fet ici.
Veistes vus estranges, puis
Ke m'en parti entrer al vis,
Ki ad emporté cest aver ?" p. 15. col. 3.
Respunt li rois ne putchaler.
" Merci sires, e le larun
Ne veistes dunc ?" " Hugelin, nun ;
Co fu un povere bosoinnus,
Plus en out afaire ke nus ;
Asez tresor ad rois Aedward ;
Drois est ke si promes eit part,
Deus fez i vint e apièce,
Avoir vout prendre a la terce ;
Jo li dis, Va t'en, engres,
Ke ja pris as reten en paes.
Par moi ne serrez descuvert ;
Huges s'en vent, ben soiez cert ;
Tant le cunus, si Deus me vaille,
Ne te lerra nis une maille,
S'il vent. E ben te poez vanter,
Si tu t'en parz sanz desturber,
Le remenant ben te sufist ;
Cum nus enseigna Jhesu[1] Crist,
Cummun deit estre aver du mund

[1] MS. *Jeh'u*, i.e. *Jehsu*.

A tuz ceuz ki mester en unt."
Savoir puet humme par cest cunte
Cum d'aver fist pou de cunte :
E cum plein fu de pité p. 16. col. 1.
De ducur e humilité
Ke il ne vout fere au larun,
Ki le suen embla, si ben nun.
Die checuns le suen avis
Ben di des seinz de Parais ;
N'ai oi ki unc fist maire
Simplicité debonaire,
Fors sul Jhesu, qui au larrun
Pendu a destre fist pardun
De ses maus en sa Passiun,
Cum la ewangile lisum.

Request of the Barons that the King will marry.

Dreiz est ke vus[1] die e cunte,
Ke li barun et ke li cunte,
Pur le reaume affermer,
Volent ke il preinne moiller,
Pur avoir eir naturel.
Assemblez sunt tuit si fael,
Dient li : " Beu sire reis,
Ben veis, ke par feluns Daneis
Est li lignage real
Mut escurcé e mis au val,
E est destruite la cuntrée.
Prium nus k'il vus agrée,
Femme prendre pur efforcer
Le regne, curune, e poer ; p. 16. col. 2.
Ke si il plest au rei du cel,
Eium de vus eir naturel
Ki sace e puisse quant ert de age
Après vus guverner barnage,
Ki nus sacum a ki tenir,
Ki amer, e ki servir ;

[1] MS. *ius*.

Ke nus avums veisins feluns
Ki querent nos possessiuns ;
Dunt chescuns guerre desire
E nus rober e nus ocire."

Ai reis quant lur voler entent,
Enclin, lur respunt simplement ;
" Seignurs après vus voil fere,
N'ere ja a vus cuntraire
Ke sage prince apent
Suire sa natureu gent.
Respit demand, mais a bref tens."
Le barunage ben l'otrie, p. 16. col. 3.
Le reis ben les enmercie
Ores s'est mis en uraisun
A trest bone entenciun :

His Prayer ; " Jesu, a ki chescun purpos
Vuu e voler est tut de dos,
E vus amie Seint Pere,
Kar entendet ma prière,
E Seint Johan Ewangeliste,
Cumfortez mun quor ke est triste ;
Ben savez tut mun curage,
Chaste voil estre tut mun age ;
Cument puis dunc femme espuser
E vivre of li chaste e enter ?
E si jo pas nel voille faire
A ma gent serrai cuntraire.

E cument ert de mun véage,
Duz Deus ki tant per es sage ?
En cest esmai e dutance[1],
Faites m'ent certefiance
Ke ne m'avenge le damage
De[2] perdre mun pucelagë ;

[1] MS. *dutulancë*. [2] MS. *ke*.

Seint Johan ki es chaste e pur,
E Seint Pere pusant pastur.
A l'un bail mun pucelage, p. 17. col. 1.
A l'autre mun pelerinage,
Ke vers mei ne seit irascu
Fiz la pucele Jesu,
Ki puceus e fiz de pucele,
Nasquis de mère pure e bele,
Ke autrement apent de nestre
A Deu, k'a un peccheur terrestre.
Cist par sun poier demeine
Ma vie, guverne, e ordeine ;
Ke mun barunage ai desir
Paer, e a Deu pleisir."

A sun barunage ki atent, and Answer.
Respunt li reis mut ducement :
"A vostre vuler e pleisir
Frai, seignurs, vostre desir :
Ke ki ne fait la volenté
Sa gent, n'avera de eus poesté ;
N'a pas ses hummes enters,
Quant reis n'a de gent les quers."

Godwin k'out mis entente Godwin.
Cunquere tresor e rente,
Mut fu garniz e estorez
D'or e de argent dunt out asez,
Ke par plaiz e par achatz p. 17. col. 2.
De grant aver out fait purchaz :
Mut out cunquis par boesdie
Plus ke par chivalerie ;
N'out nuls si gentil en la terre
K'a Godeuuin osast mover guerre.
E li haut hume par fiance
Fait un[1] Godwin aliance

[1] Sic MS. Probably *unt* should be read.

N'avoit per en nule terre
De terren avoir cunquere.
Edith, his Daughter. Une fille avoit mut bele,
Bein entetchée damoisele,
D'afaitement endoctrinée,
Edith ki fu apelée.
Vers Deu, vers gent out mut de graces,
Du pere ne siut pas les traces;
Simple est de cuntenement,
Cum a pucele ben apent;
Mut fu de bon sen en lettrure p. 17. col. 3.
E tute ren u mist sa cure;
Dunt oisez la fame espandre
D'Engleterre en Alisandre.
D'entaille e de purtraiture,
D'or e argent brudure,
Tant fist verais popres e beaus
U d'agoille u de taveus,
Hummes, oiseus, bestes, e flurs;
E tant parti ben ses culurs,
E de autre overe riche e noble,
N'out per gesk'en Costantinoble;
Eloquinée fu e sage
Plus ke pucele de sun age,
Cure mist grant e entente
En bein despendre sa juvente.
Cum vent la rose del espine,
Venue est Edith de Godewine;
S'en fu fait un vers curtois
Dunt clers seivent ben le Franceis,
Co est, *Sicut spina rosam*
Genuit Godwinus Editham.

Design of Godwin that Edward should marry her. Godwin pensa par purvéance
K'il en fra grant aliance
Par duner sa fille au roi;
Cele par la bunté de soi
Pur sun sen e sa doctrine
Eschisie ert ben a reine,

E partant serra bein endormi
De ses murres la fame e cri.
Kar mut crent le rei Acdward
La mort sun frère e tempre e tart,
E d'autres traisuns se venge,
E gref vengance aucun tens prenge.
Par losenger e par promettre,
Par duns, par despendre e mectre,
Fist tant vers cunseillur lu roi,
De sun desir k'aveit l'ottrei ;
Plus pur la bunté la pucele,
Ki tant par fu e bone e bele,
Ke le père, cunte Godwin,
Ki tant savoit art e engin.
De cuntredisantz i out meint,
Ke Godwin fu traitre ateint, p. 18. col. 1.
Dutent ke li roisseus preinne
La savur de la funtaine,
Ke la fille traie du père
Mau fruit de racine amère ;
Mais la pucele est tant amée
A bone e sage espruvée,
Ke ne put aver fuisun
Ki deist de li ren si ben nun.
Si est au roi espusée, Marriage of Edward and Edith, and Coronation of the Queen.
E reine curunée ;
Faites su[n]t noces richement,
Cum a roi e reine apent,
Asez i out chivalerie,
Asez bache[le]rie,
Valetz de force e juvente
De juer ki mettent entente,
Li uns des briser ses lances,
Li autres de mener ces dances,
Chantent, balent, e vielent,
Harpent, treschent, e sautelent,
Mut i out de riches duns
Robes, jueus, e gareisuns ;

Li drap de soie e jueus d'or
Muntent a un grant tresor.

Their Vow of Chastity.

Passe li jurs a grant deduit, p. 18. col. 2.
Mais quant au cucher la nuit,
Fait li rois a la reine
Par cunsente andui e cuvine,
Par ferme fei e cuvenant,
Dunt Deu funt testmoin e garant,
Ke ja a nul jur de lur age
N'entamerunt lur pucelage.
Li un le vout, l'autre le prie
Cest vuu tenir chescuns a fie :
E requerent la Pucele,
K'a laita Deu de sa mamele,
Ki sule fu pucele e mère,
Seint Johan l'Ewangelist, Seint Pere,
Ke cist troi vers le Créatur
Lur soient aie e sucur,
Garde e cure de eus enpreine,
Ke nuls de eus sun vuu n'enfreinne.
Ensemble meinnent anz e jurs, p. 18. col. 3.
De chasteté tenent le flurs ;
Si en fu mut grant merveille ;
Li lis blanc, rose vermeille,
La chalur de lur jovenesce
Ne fait flestrir, ne pas ne blesce.
Ensemble sunt, ensemble meinnent,
Lur vuu ne lur promesse freinne[n]t,
E vivent en mariage
Cum en ordre de moniage ;
Ensemble sunt a la manère
Cum chère sur of sun cher frère ;
Si est du seint roi Aedward
Cum la ligne k'en fu pas n'art.
Par veincre charnel desir,
Bein deit estre clamez mart[i]r

Ne sai cunter en nul estoire
Rei, ki feist si grant victoire,
Sa char, diable, e mu[n]d venqui,
Ki sunt troi fort enimi.

Popular opinions respecting this.

Pleins li mundz de traisun
De mesdiz e detracciun ;
Li uns dient par reproce
K'il sa femme pas n'aproce
Par simplesce e niceté
E fole simplicité.
Aucuns pur co ke il n'out cure,
Ke de Edith eit engendrure,
Ki fu fiz au mauveis cunte,
Ki unc de trair n'out hunte.
Mais ne seivent le grant secrei
De seint Aedward le chaste rei,
Ne il ne seivent la cuvine
De Edith la chaste reine,
Cument Deus out devisé
Tute lur vie e ordené ;
Ki veit quank'est avenir
E tut ordeine a sun pleisir.

p. 19. col. 1.

The King's Vision of the death of the Danish king.

Un jur de Pentecuste avint,
Li rois Aedward ke sa curt tint
A Westmuster grant e plenere,
U g[r]ant gent du barnage ere.
Le jur porta li rois curune,
Le quor a Deu tut abaundune
Au sacrement de la Messe :
De quor urer pas ne sesse :
Tut fust il en autur real,
E ceptre tenant principal,
Le quor a simple e umble e bas.
Puis k'il est del urer las,
Surrist cum en transe mis ;
Si s'esmerveillent tut du ris

p. 19. col. 2.

E li cunte e li barun,
E tuit ke furent envirun.
Après cel ure grant tens
Fu en estudie e grant purpens.
Mais quant virent tens e ure,
Li privé de sa nureture
Demandent de la risée
L'achesun ke seit mustrée,
K'il s'esmerveillent tuit
Qu'en baudur out dunc e deduit,
Ke de mut simple porteur
Soleit estre a cel ure.

Li rois atant gent e suspir,
As demandanz cumence a dire :
"Ma leal gent, mes chers amis, p. 19. col. 3.
Dirai le vus purquei je ris :
Quant hume cumenca la servise
De la Messe sulum la sise
E la custume de cel di,
Li Espirit[1] Deu le mund empli,
Pria Deu de bon curage,
K'il me savast e mun barunage,
E nus enveiast Seint Espirit,
Cum il a ceu jur jadis fist
A ses apostres e amis.

Atant estoié en transe mis :
Gesk'en Denmarche vi
Nostre mortel enemi
Le rei, ki a grant navie,
E de Dannois grant cumpainie,
Se apparilla de ca venir
Pur moi e pur nus tuz hunir ;
D'armes e nefs chargent luur nefs,
Portent a til, levent lur trefs ;

[1] MS. *espririt.*

Li venz ert a lur pleisir
Droit en Engletere venir;
Mais quant es nefs deivent entrer,
Lur est venuz un encumbrer:
Quant li flot fu haut e plein, p. 20. col. 1.
Li rois ki fu lur suverein,
Ben vi, ben sai, ben le record,
Cum vout passer d'un bat en bord,
Chei entre la nef e le bat,
En la mer[1] suvin e flat:
Noiez est, cuvert en l'unde
D'une wagée grosse e parfunde.
De li après voirent niot;
Peri, flota aval le flot.
Quant ad ceo vuu trestut l'ost,
Descumfist repairent tost,
Par vengance mut redutent,
K'il agraventent e tresbuchent.
Pur co vus di, ma bone gent,
Cist est Deus omnipotent,
Cist fait a amer e aducer,
Ki ses serfs set si venger,
E a un peccheur descuvere
Si glorius miracle e ovre."

As clers, as lais, trestuz ense[m]ble,
Ki i sunt, merveilles semble;
En Denmarche unt tost tramis,
La verité unt tost enquis
Chevalers e clers senez, p. 20. col. 2.
Ki ja i sunt, ben acertez
K'a cel ure e a cel jur
K'il apristrent de lur seignur,
Murut li rois al eskiper,
Noiez par cheiir en mer.

[1] MS. *nef.*

A Deu rendent grace e gloire
Ki ses ser[f]s ad en memoire.
Tut cist ki l'aventure oient,
Ki teus ovres fait Deu loient,
E ki une entent le miracle,
De la croiz se fait signagle,
E dient, "Deus nus saut e gard
Nostre seint seigneur Aedward."
Li emperere, e roi de France,
E autres rois de grant pusance
Venent le voir e acointer,
E amistez a li fermer.

Prosperity of the country.

Ben sembla roi Salomun, p. 20. col. 3.
K'em vint de lointein regiun
Pur faire a li aliance,
Oir sun sen, ver sa poissance;
N'out li rois A[e]dward veisin,
Ki ne li fu amis enclin.

Li regnes est en bon estat;
Li chivaler e li prelat,
Li burgois e li marchant,
Li gainnur e paisant,
Li clerc e li citain,
Li franc e li vilain,
Ke justise est sustenue
Partut, e la paes meintenue,
Vis pout estre a Engleterre
Après les dolur de guerre
Li mundz k'est renuvelez;
S'en va ivern, e vent estez.

Mais checuns ki est a eise
Deit penser de sa mal eise;
E quant est en meillur estat
Penser de ruine et de flat;
Ke de haut chiet hem mut bas,
E joie turne tost en allas.

Si fist li sage rei Aedward; p. 21. col. 1.
K'il ne seit quite semble tart
De sun vuu e pelerinage.
Tant cum est en bon point d'age,
Lores mande tute sa gent
K'a Lundres vengent prestement,
Del estat du regne traiter;
E cist venent sanz demurrer.

The King discloses his Vow of Pilgrimage to the Barons.

Quant fait est pais e silence,
Li reis parler a eus cumence:
"Seignurs, celez estre ne deit,
Quant fu en anguoise e destreit,—
Co fu ke jo voirs vus die
Quant sujurnai en Normendie
Of le duc ki m'ert aeus,
Richardz, e ere juvenceus,—
Nuvelez me vindrent suvent,
Ki mut me rendirent dolent,
Ore de Cnut, ore de Suan,
Par queus sufristes tant de ahan,
Ocise, arsun,
D'aver rancun,
Exil, servage,
E prisun.
Nuveles de la mort mun père, p. 21. col. 2.
Nuveles des noces ma mère,
Nuvele de Aedmund mun frère,
Ki pire fu ke la premère,
Nuveles de mes nevusz
K'ocis furent par Daneis gluz:
Puis d'Aufre mun frère, ki
Asorbez muruit en Heli.
Gueitez fud en prisuner,
Ne fu seur nis en muster.
N'oi fors de Deu e sa mère
Cumfort, e mun seignur Seint Pere,

E S[e]int J[ehan] le Ewangelliste;
Si m'en alai un jur mut triste
En une eglise u jo urai,
A ceus quatre m'abaundunai
Ma vie tute a ordener,
E fis un vuu, nel dei celer,
Pur moi e pur mun heritage, p. 21. col. 3.
E pur vus k'estes mun barnage,
D'aler a Rumme en ureisuns;
S'en voil, très chers seignurs baruns,
Cest véage par vus furmir,
K'a Deu e vus venge a pleisir
Ne ma moster del cuntredire,
Ke Deus vers moi e vus s'en ire;
Ki dist, cum jo vus truis e lis,
'Vuuez, rendez k'avez promis.'
Co ke requis Deu l'ad acumpli
E mut plus sue merci;
N'est mie droiz ke deive atendre
Mun service e mun vuu rendre:
His Exhortations to the people.
Mais, vus seignurs e vus commune,
Ki estes regne e la curune,
Si vus ben tenez emsemble,
N'as veisin ki ne te cresme e tremble
De vus grever; si un autre het
E vus li, e il vus anguoisse e gret,
Quant cis enemis l'out dire,
Vus ambes deu puet descumfire.
Si un bastun teng e feble e grelle
En ma mein petit e frelle
Sanz gref le puis froisir des poinz; p. 22. col. 1.
Si sis u set leez e viouz
Bastunceus liez ensemble,
Nes despecasse. Co semble
Gent en une regiun,
Si il s'entre eiment, n'unt si ben nun;
Si contenciun i ad e ire
E l'un cà e l'autre là tire,

Chescun sun veisin agravent.
Pur co vus di, ma bone gent,
Ki estes devant moi en present,
Purvoiez communaument,
A ki bailler purrai ma terre,
Pur guverner sanz mal e guerre
E as queus de mes feus,
Mes citez, e mes chasteus,
A ki les portz, ki ma moiller,
A vus apent du cunseiller,
A tuz les mens cunge demand;
A Seint Pere vus tuz cumand,
E priez k'il[1] vus saut e gard
Sun leal pelerin Aedward,
E vus, religiuse gent,
Le vus pri especiaument."

Li pople a haute voiz s'escrie — p. 22. col. 2. Answer of the people.
Cum effrée e esbaie,
"Quoi est co ke i vulez, beu sire?
Volez vus nus tuz ocire?
Deu nus ad fait de vus present,
Volez vus nostre regne e gent,
Ke il a guverner vus a
Baillé, as lus guerpir ja?
Ausi ben poet cumaunder
Nus tus les voz a decoler,
Nus nel purium suffrir;
Meuz volum trestuit murir."

Li arceveske e li grant humme — Advice of the Archbishop and Barons to the King.
Voient ke ceste voie a Rumme
Au regne serroit periluse,
Del granter a but refuse;
Au roi dient, k'il cunseil oie
Si en averai grant pru et joie;

[1] MS. repeats *il*.

Dient : " Pensez ke n'avez eir ; p. 22. col. 3.
Si faillum de vostre repeir,
A co k'avum feluns fortz,
Veisins proceins ; jas sumes mortz :
Vie est aventeruse de humme ;
Ne veum nus k'a custumme
Par maladie et par langur
Murt hom en paes e en sujur,
Nis le petit e jovre enfant ?
Dangers of the Journey. Enteines en travail si grant
De passer voie si lointeine,
U tant i a esnui e peine,
Les pas, la mer, les munz, les vaus,
Queus est li esnuis, queus li travaus !
Periluse est iceus veiages ;
Esguez as punz e as passages
De venim e de encuchement,
E agueitz de aliene gent ;
Nument Rumenis feluns
Ne querent fors luers e duns,
L'or vermail e l'argent blanc,
Cuveitent cum sansue sanc ;
Tant a perilz ne sai quei dire :
E vus en dium, beu sire,
Vus i despenderet tresor, p. 23. col. 1.
En pieté manerez restor,
Vus en friez une grant eglise,
En mie vostre terre assise,
En seinte memorie e honur
D'aucun martir e cunfessur,
Of gent de religiun
Ki n'atendrunt s'a urer nun,
Ki tant cum le siècles dure
De Deu servir mettrunt cure,
Ki as almes vos ancesurs
Ki morz sunt, frunt granz sucurs ;
Pur rois presenz, pur rois après,
E pur l'estat du regne, e pès,

En pure vie, sanz vice,
Offerunt a Deu servise
En messes e en matines,
Junes e disciplinis,
Chanter e lire e verseiller,
Aumones as poveres duner,
E trespassanz herberger,
E chaste vie demener.
Plus valent muz beins ke uns,
Numément mut beins communs,
Ki a lung tens sunt durables,
Ki n'est un bens trespassables.
Si envoiez a l'Apostoille
K'il vus del nostre vuu assoille.
E ke vus le sacet, sire,
Nel volum cunseiller ne dire
Ke li véage tut remeinne ;
Mais k'uncore delai preigne,
Si enverrez bons clers lettrez
Chevalers of eus senez,
E manderez a nostre père,
K'en terre est en liu Seint Pere,
Ki a plenèrement poer
Vuu muer e reachater,
Par aumones e par benfait
Quant veit profit, acres, esplait,
E l'onur de seint iglise,
Ke il acrestre la cure ad prise.
E seit en la curt de Rumme
De tut cest cunseil la summe,
Quant vendrunt ceus ke verrez
Ke cunseil vus cudune frez.

They request King to obtain a release from the Pope of his Vow of Pilgrimage.

p. 23. col. 2.

E, sire rois, del autre part
Meuz vaut desclore tost ke tard ;
Ben est a dire e a retraire
Ke ne serrez a nus cuntraire,

Ne a noz cunseilez ne nos esgarz
Juré l'avez, leaus rois Aedwardz ;
Ne poez dunc, ki reisun rendre
Veut, sanz nus teu chose enprendre ;
Ne sanz lassen de la commune
Teu peril a la curune."

Dient gent chescune part,
" Merci eiez, duz rois Aedward,
Cunseil te dient leal
Ti gentil humme natural ;
A seurté de vostre terre p. 23. col. 3.
Fait ceu cunseil ben acreire."

The King yields if the Pope consent.

Tant weimentent e tant crient,
E ke pur Deu remainne, dient,
Ke li rois pur lur prière
Lur otreit, mais k'en ceu manère
L'Apostoille i cunsente :
Lors unt nus trestut entente
Teu messagers entre eus eslire,
Ki bein voillant e sacent dire,
E parfurnir cest mesage
Au pru le rei et sun barunage.

Two Bishops sent to Rome to obtain for the King release from his Vow.

Li prelat di Euerwic ki sage
Fu, e resnable de langage,
Aeldrez k'out nun, i est choisiz ;
E, ki resnables fu de diz,
E en faitz leaus, cist de Wincestre,
Hermans k'out nun, l'autre deust estre.

Cist requis sunt kẽ il i aillent,
E il s'aturnent e s'aparaillent ;
A curt venent, e unt truvé,
Deu l'out purveu e ordené,
Apostoille k'out nun Leun,
Seint humme de grant religiun,

They arrive at Rome.

E trestuz les chardenaus p. 24, col. 1.
E des prelatz especiaus,
Une mut grant asemblée
Ki la fu preste e aünée
D'un cuncil général tenir.
Cist, quant seivent ces deus venir,
Joie unt grant e espérance
Ke efforcée eirt lur purvéance
Kar de grant auctorité,
E de grant sen sunt estoré.

Answer of the Pope (Leo IX. 1049–1054).

Quant le[1] Pape lur message
Out e entent, de bon curage
Quanke mande par eus e prie
A sun cher fiz Aedward, otrie
Ke d'une abbeie k'est destruite
Estore, u face une tute
A Deu loenge e a gloire,
E de Seint Pere a memoire,
E relesse vuu del véage[2],
K'au regne serroit damage ;
E soit en la protecciun
Seint Pere e Pol sun cumpainnun,
Ke il par bone entenciun
Vudra duner a sa meisun ;
E sa beneicun li dune. p. 24, col. 2.
Quant du cuncil la commune
La summe du message entent,
Le cunferme e i assent ;
Le testmoin fu seur e grant :
Puis al escrit fu fait guarant,
U la bulle de soie pent,
Au cuncil, k'ert plenèrement,
Par commun voler et cunsence,
Enlue en pais e en silence ;

[1] MS. *la.* [2] MS. *veange.*

E puis par cunseil de legistre
Cuntre escrit en grant registre ;
Ke nuls humme a nul tens enpreinne
Ke cel privilege enfreinne
Ke si est cunfermé a Rumme ;
E tel est del escrit la summe,
Ki est en Latin apert
Note, ke en seit chescuns cert.

Del escrit est tel la summe : p. 24. col. 3.
" Leum, eveske de Rumme,
Serf as serfs Deu, Aedward le rei
Salu e beneicun envei :

Puis k'ai oi e entendu
Vostre voler, purpos, e vuu,
Au roi de tuz rois mercis rent,
Pur ki regnent communement
Reis renumez en terre,
E princes pur dreiture fere,
Pur ceo ke tuz jurs preceins
Est Deus a ses amis certeins,
E le voler est tut commun
De Deu e de ses seinz cum un,
A ses seinz est chef, e nostre
Ben veut ke volent si apostre ;
A Seint Pere estes tenu
Par ta promesse e par tun vuu ;
Par la reisun k'est ja dite
Fai k'a Deu plest ; si estes quite,
En peril est vostre terre
Ke de veisins redute guerre ;
A tei apent guier le frein
De justise vers coeus, ki plein
De ire sunt e traisun p. 25. col. 1.
E trublent la regiun.
Si en purroit surdre perilz
De vostre partir, beau fiz,

Par le poer k'a moi apent
De par Deu omnipotent,
E la puissance Seint Pere
Ke si seinz apostres ere,
Ki du poer seisine prist
A cel ure quant il li dist,
'Quank'en terre lierrez
Tut serra en ciel liez,
E quanke en assouderez
En ciel ert tut deliverez.'
E joe mortel k'en liu Seint Pere
Le purrai ; e par prière
Tut cest sené, ke i assent,
Ki est en Deu le vout present ;
De tun vuu dunt es tenu,
Dunt crens ke Deus seit irascu,
E des pecchez ke des enfance
As fait par ta nun savance
E par peresce ca en arère,
Vuus assoil, fiz, en teu manère,
K'as poveres en aumones rendes p. 25. col. 2.
Le tressor ke despendre entendes,
Un muster en l'onur Seint Pere
Real frez, de chanz e p[ri]ère
U moines mettrunt[1] peine e cure,
Deu servir tant cum li mund dure :
E parfacez la iglise tute,
U une restorez destruite ;
Le muster en franchise met
K'a nul lai seit fors rois suget ;
E seit tuz jurs de la maisun
Reis especial patrun,
E privileges e franchise
Rente k'em dune a l'eglise.
Voil ke Pape garantie
Dès ore a tuz jurs mais de vie ;

[1] MS. *metrrunt.*

E si nul mortel enpreinne
K'il cest men ottrei enfreinne,
Seit maleit finablement
Dampnez enfernal turment."

Vision of a Hermit relative to the Pope's Answer.

Par une aventure ke oirez,
Fu li rois ja ben acertez
Des messagers et du message
En lur espleit, e lur véage.
La raisun ki est escrite
Pruvé est par un hermite,
Ki out de Deu grant grace e gent,
Ke il vesqui mut seintement,
E fu de mut haute vie,
E avoit sa menantie
En une bone susterine,
Vivant de fruit e de racine;
D'age fu mut, e ja veisin
Cist seint hermites a sa fin,
A receivere les grandz soudées
Ke en ciel li furent estuées.

A une nuit par avent[u]re,
Ke mut dune le jur cure
De urer e lire en escripture[1]
Cum peine de enfern est dure,
E cum la vie pardurable
Du cel est duce e désirable,
Tant li meine cist penser, p. 26. col. 1.
Ne puet dormir ne reposer:
Seint Pere li apert atant
Apertz e beus a cler semblant;
Esbaiz est; e dist Seint Pere
Ducement "N'as garde, frère;
Co sui jo Peres ki gard
Les clefs du cel. Di Aedward

[1] In the MS. line 1742 is erroneously before 1741.

Le dreiturel rei d'Engleterre,
Ke sun desir e sa preière
Par moi, ke en ai Deu prié,
A sun pleisir est achevé ;
De tuz ses pecchez ad pardun,
E du vuu absoluciun,
Par mun peer e ma dreiture
Ki du cel guvern la sereure,
Par cuvent e condiciun
K'a moi face un meisun,
U cuvent de moines eit
Apris del ordre Seint Beneit,
Ke Deu servir mettrunt cure
E moi tant cum li sècle dure.
A Lundres est li lius signé,
A deus liues de la cité,
Thorneie, u est une iglise p. 26. col. 2.
Aunciene e bas assise,
Ke poverté nuls ne prise,
Vers occident sur Tamise.
Jo mèmes le liu sacrai
De mes meins, ke mut cher l'ai.
Là voil k'il sa iglise estore
Mais primes assene la more.
Ceu liu serra mut glorius,
Pleisant au Sire la sus.

E sace il, ke si messager
En venant sunt, desturber,
A ceu jur les muntz passerunt,
E ceu jur en mer siglerunt,
E a ceu jur au roi vendrunt,
Lur privilege verra k'il unt
Ne lur purra vent ne el nuire ;
Jo meimes les voil cundu[i]re.
Si en voil sanz faille ke vus numme p. 26. col. 3.
Des messagers venanz de Rumme,
Les purclaz e les jurnez
K'a venir sunt et ke passées,

Du privilege e la franchise
K'il portent le poinz devise,
Des messagers l'estoire cunte,
Recunte ke li rois n'en dute.

Jo sui celui k'en Normendie
M'en preia sucurs e aie,
K'a moi vua par sun pleisir
A Rumme a mun[1] muster venir ;
Ore voil dunc k'a Thorneie eit
Un muster honurable fait,
E voil e cunseil ben sace
Ma iglise seit en cele place.
A ceus ke la me servirunt
Diluc en Parais irrunt,
E jo, ke co est mun mester,
En cel les lerrai entrer.

Quanke jo vus ai ici dit,
Apertement met en escrit,
Au rei l'envei e sun barnage
Pur acerter lur curage.
A Deu te cumand. Jo m'en part ; p. 27. col. 1.
Par moi salu le roi Aedward."
Quant out co dit of la luur
Desparuit devant le jur.

Li hermite atant s'esveille,
S'en fu miracle e grant merveille ;
K'au jur ke cest avisiun
La nuit avint, cum nus lisun,
Furent li messager a curt,
Ki ni furent muet ni surd ;
Lur busoine unt fait a devise,
Repairant unt lur vole enprise
Of cungez e benaicuns
Le[2] Pape e tuz ses cumpainuns,

[1] MS. *mum.* [2] MS. *La.*

E s'en venent sanz sujurner
Sanz demuere u desturber
Mut tost, as amblanz palefrotz,
Cum fait galie as galiotz.
Ore dium ke fist li bers
Li bons heremite endementers.

The Hermit sends the Account of it to the King.

Li prudumme ne se feint, matin
Le fist escrivere en parchemin.
De chef en chef la matire,
E puis saeler en cire,
Porter le fait mut tost, part
Seint Pere, au bon rei Aedward :
Cist list l'escrit, s'en a grant joie ;
Mais ne vout le veie e oie,
Fors as privez, kar ne vout pas
Ke soit tenu folie u agas.
Quant vendrunt li messager,
Si il acordent vout saver ;
Si il ne[1] s'açordent tut en un,[2]
N'ert tenu si trofle nun ;
Mais si acorde li escrit
Au fait, dunc ni a cuntredit ;
S'en serra la chose certe,
A tuz ert dunc aperte.

Return of the Bishops from Rome. The King freed from his Vow.

Li messagèr venent de Rumme
Portant del vuu real la summe,
Assemblez est tut le barunage
Pur oir cest grant message.
E cist cumencent a tuz dire
Lur mesage a l'escrit lire
E l'aventure ki est escrite,
K'a vint au roi du seint hermite.
L'une epistre a l'autre tute
S'acorde, ke n'est nuls en dute

p. 27. col. 2.

[1] MS. *na.* [2] MS. *uin.*

Ke ne venge le mandement
De part Deu omnipotent,
E Seint Pere, ki de la porte
De seint Parais clefs porte ;
Kar l'uns vent del orient,
E li autre del occident ;
De co en est chescuns certeins
Ke li reclus fu mut lunteins,
U cert de co ne pout estre,
En pais de Wirecestre
Loing de gent en la wastine,
En pendant d'une gaudine
Clos en la cave cunquise,
Parfund en la roche bise ;
Ne pensa ren en sun curage
Du roi du vuu, ne sun véage,
Avant ke Deu li envea
Seint Pere, ki li cunta.

His Speech to the Barons.

Quant seit li reis par cel enseinne, p. 27. col. 3.
K'il plest a Deu ke il remainne
A sun barunage ki l'atent,
Ad lores dit apertement ;

"Seignurs baruns, pus k'il vus plest
Ad lui ki de rois reis est,
Ore est a aise mun curage ;
Quite vus dem iceu paage,
Ke par la terre fu cuillette
E de grace turnée a dette
Chartre vus faz ke seit estable,
A tuz tens cert e pardurable ;
A cest parlement commun
Tant est plus seur le dun."

Charity of the King.

Lores amend le rois sa vie,
As poveres fait large partie
E fu urant e tempre e tart.
Ki fist les bens fors rois Aedward

Ki vesti les poveres nuz,
Fors Aedward li seint, li duz ?
Ki pesseit les fameillus
Fors Aedward li glorius ?
Aedward cist duna les duns,
Quite clama de ses prisuns ;
Ne se laist veintre de avarice,
Mais le tint a mut grant vice ;
D'escundire mut out hunte,
D'or u de argent[1] ne tint cunte.
Ses bens cressent de jurs en jurs, p. 28. col. 1.
E sa fame e ses honurs.
E fu de grant humilité ;
Des bosoinnus avoit pité,
Sanz cuntredit e ramposnes
Feist ses privées aumosnes ;
N'out en sa terre maisun
D'ordre e de religiun,
Real dun de li ki ne ust,
Par que benistre nel dust.
Nel dei pas passer ne taire
Cum il fu duz e debonaire ;
Par un cunte le voil prover
Ki ne fait pas a ublier.

Il l'avint ke Aedward li reis A Miracle.
A Lundres fu en sun paleis,
A la chapele ala Seint Pere
Oir messe, ke près ere,
E des chivalers grant rencs
U fu Huges li chamberlencs.
Un povre seet en chemin p. 28. col. 2.
Cuntrait, mendifs, e orfanin,
Guil Michel avoit cist nun ;
E fu Irais de naciun,

[1] MS. *augent.*

Megres, cuntraiz, febles, e las,
Ki s'escrieit, "Allas, allas!
Jo sui ci un povre dolent,
De ki nu[l]s humme pité ne prent,
Ki tort sui e deffigurez;
Las! purquei fu io unc nez?"
La face avoit fruncie e teinte,
Tut unt pité de sa pleinte,
Les pez out tortz, nerfs engurdiz,
Gambes sanz brahun engresliz
Si de[1] genoilz la junture
Au dos se cuert cuntre nature,
Li pe besturne flestriz
As nages se aerdent revertiz.
A uns eschameus feitiz p. 28. col. 3.
K'il teneit cuntre sun piz,
Se trait li povre frarin
Par cel en bone chemin.
Veit Hugelin, en haut s'escrie,
"Mercis, Hugun, ne me out tu mie,
Jas es tu gentilz de sanc,
E de quor pitus e franc."
"Revolez," dist Huges, "ke te fasse."
Cist li respundi mut basse,
"A Rumme sui aler sis feiz
En teu manère, en teu destreiz,
Sis feiz a Rumme ai esté,
Pelerin, las, e meseisé,
U saunté me a promis Seint Pere
Nepurquant en teu manère,
Ke li gentilz rois Aedward,
Ke Deus e Seint Pere guard,
A sun col real demeinne
Ges[k]'au muster porter me deinne;
Seint Pere le vout si druz,
Li seint k'il eime sur tuz;

[1] MS. repeats *de*.

Il le requert e cumande,
E par moi peccheur le mande[1]
K'il ne lesse ke ne face, p. 29. col. 1.
Cum il de Deu eime grace,
E vus me facez le message
Hugelin de franc curage."

Cist le va cunter au roi ;
Respund cist, "Jo frai par fei ;
A juntes mains rend Deu merci,
K'a teu mestre m'ad eschoisi."
Atant ad mande le pover humme
Au dos le trusse, si en fait summe,
S'enporte le malade las :
Li nun savant s'en funt lur gas,
Dient li, "Lessez atant
Ke portez tu le las puant.
De ses boces la quiture
Desent par vostre vesture,
Vostre cors e robe soille,
E gesk'as garetz vus moille."
Mais ne laist k'il ne l'enporte.
Atant, esvus ke la char morte
S'estent e laschent les junctures,
S'adrescent les cuntrefaitures,
Li nerfs ki furent besturnée
En lur droit liu[2] sunt redrescée.
Li rois ja travailez e las,
Celui ki unc n'ala un pas
Devant l'auter sur les desgrez
Avale, e cist asta es pez ;
E lua Deu ki la guari,
E cist ki la sunt ofnet lui.
Atant le seisi par la mein
Godriz, ki dunc fu secrestein ;

[1] MS. *cūmande* ; but the first syllable is effaced, apparently by acid.
[2] MS. *lui*.

A Deu louer met entente,
Al haut auter le presente ;
A pas seur serréement
L'enmeine par ceu pavement,
Ke ne besille ne tremble :
Dunt a tuz merveilles semble,
Ke des grant tens fu cuneuz
Li cuntrait des passanz tuz ;
Louent le rei du ceil la sus,
Cantant *Te Deum laudamus.*
Li poverez, ki se sent gariz, p. 29. col. 2.
A Deu rent graces e merciz,
E ke memorie en eient gent,
Ses eschameus au mur i pent,
Des dunc devint pelerin
Seint Pere, se acoilt sun chemin :
Li rois a sun sustenement
L'en fait duner de sun argent ;
Cist Deu servi tant cum fu vifs.
Cest traité purtant escris,
Ke par tant puisse humme entendre,
Cum de quor verai e tendre,
Ama Seint Pere le apostre,
Le suen seigneur e le nostre.

Restoration of Westminster.

Lores ad curage e plus desir
De li amer e li servir
E de restorer cele iglise, p. 29. col. 3.
Ke fundée est sur Tamise,
Dunt la seinteté est certe.
Dechacé est par poverte,
Ki fu des aunciens numée,
Cum avant vus dis, Thorneie,
Dunt la fame eirt certe e bone.
Kar Seint Pere en sa persone
La dedia of cumpainnie
Des seinz angles esclarcie,

E puur co ke a ma matire
Apent, le me cuvent dire,
Ne larrai pur nul travail
Del estoire le cumencail,
E la raisun du fundement,
E puis del dediement,
Dunt l'escrit nus en fait cert.

Its history.

Eu tens le rei Aethelbert,
Ki regna en pais de Kent,
A ki cumencer m'apent,
Ki Seint Austin cunverti,
Un nevun out preuz e hardi,
Ki par Seint Augustin fu feaus, p. 30. col. 1.
Reis d'Engleis Orientaus,
Sebert k'out nun, e baptizé
Fu el nun de la Trinité :
A Lundres fist le muster
K'a Seint Pol li plout dedier ;
La fu sa principal cité,
Denz les murs l'ad ben posé,
Eveske i fait mettre en sé
De Seint Austin ordené,
Mellit k'out nun, ke Seint Gregoire
Nus envea, cum dist l'estoire ;
Dunc emprist li reis Sebert
Par assen sun uncle Aedelbert
E par Seint Mellit, ki fu
De haute vie e grant vertu,
Un muster fist de Seint Pere
Vers occident de chanz e p[ri]ere :
Quant fu parfeite la iglise,
Tute apoint e a devise,
E preste au dediement,
E croizée cum il apent,
E Seint Mellit en lendemain
Del dedier fu tut certein.

Legend of its Dedication.

La nuit avant pur la merveille
Grant gent i atent e veille,
Ki mirent veu tel sacrement,
Cunverse a Deu novelement,
Ki mirent unc veu ceste aprise.

Esvus la nuit de la Tamise
Uns hom en estrange vesture,
Ki s'escrie de hure en ure,
E ne sesse e ne se alasse
Ai leis passagur ki passe,
"Ki de là venir me face,
Bon luer avera, ben sace."

Uns peccheurs ki co out e veit,
Vaï, en sun bat le receit;
Del autre part le met a rive;
E cist si tost cum arive
Entrez est en sun muster;
Li airs devint lusanz e clers,
N'out en muster tenegre ne umbre : p. 30. col. 2.
Atant des angres grant numbre,
Ki s'en venent a sun servise
A dedier cele iglise.
Tant ja partut odur,
Ke vis est a cel pescur,
Ke li solailz a la lune
Sa clarté tute preste u dune;
Angles du cel avaler
Regarde e puis remunter;
Teu joie a, ke li est vis
Ke raviz est en Parais,
Pur l'avisiun k'apert.

Quant tut unt fait quant ki asert
Par raisun au dediement,
A sun pescur k'atent
S'en vent li barun Seint Pere,
"Es tu uncore ci, beu frère?'

"Oil sire, mais en effrei p. 30. col. 3.
Ai esté nuit esce :" "purquei ?"
"Pur co ke si le vus os dire,
Tant estes luissantz, beu sire,
Plus estes beaus e esclarci
Ke n'est li solailz de midi,
Crein ke la luur tut m'arde."
"Amis," dist Seint Pere, "n'as garde ;
As tu dunc moi u autre pestre ?"
"Sire, entendant ne poi estre,
Fors as solaz celestiens
Dunt cist lius trestut fu pleins,
E la clarté, ke de vus vint,
Asorba tant mes oilz e tint,
N'ai pris a nuit fors un pessun,
De vus ateng le guerdun."
E cist li dist, "Ore en Tamise
Tes reis get, s'en averez prise."
E cist li fist ; s'en prist peisun
Demanois a grant foisun,
Dunc riches fu e estorez
A terre les unt li res sachez,
Dunt li plusur furent saumun :
E cist li dist, "Pescur, pren l'un ;
Si en frez de par moi cest present p. 31. col. 1.
A Mellit, di apertement
Ke io Peres, du cel claver,
Cest muster ving ci dedier ;
Verrai tesmoin de co preinnes,
Asez i truvera enseignes,
E n'enpreinnez a dedier,
Dunc acumpli ai le muster.
Di li ke tut abandun
M'amur e ma beneicun
A iceste moie iglise,
Ke Deu meime e prise ;
Ci ert mun repeir suvent ;
Par le poier k'a moi apent

Des pecchez la gent asouderai,
Les liez ci delierai :
Ne lur ert porte veée
K'en Parais n'oient entrée.
A l'eveske Mellit di
Quanke as oi e veu ci,
E ke il au pople descuvere p. 31. col. 2.
De chef en autre tut cest uvre."
Li peescur sa raisun tute
De quor entent e ben escute.

"Sire," dist il, "entendu ai,
Vos cummandz tuz parfurnirai."
As peez li chet, e mut li prie
K'en cunsail li seit e aie.
Dist li, "Eiez desore en avant
Merci de moi cum tun sergant,
E pren servise e humage
De moi e de mun lignage."

Atant de li li seint veillard
A joie e a clarté s'en part ;
L'aube du jur tost s'escrève,
Li eveske Mellit atant se lève,
E fait trestut a aparailer
K'apendant fu a sun mester,
Cum a si grant dediement
Enuncciun e vestement.
E vai a prime du jur. p. 31. col. 3.
Atant encuntre le peschur,
Ki ben fu remenbrez e sage
A parfurnir sun message
Plenèrement de point en point ;
Si cum Seint Pere li enjoint,
De part Seint Pere gentement
Du saumun fist le present.

"Sire," dist, "cest saumuncel
T'enveit li tuens bailz nuvel,

K'a nuit fu li tuus vicaires,
Cist k'est des apostres maires,
Princes, clavers, e pasturs,
A haut servise e granz honurs
Del iglise tuz les clostres ;
Co est Seint Pere li apostres,
K'a dedié le muster
Ceste nuit de Westmuster ;
Merchée est la eglise tute,
N'a mester ke nuls en dute.
En sabelun les escriptures p. 32. col. 1.
Tutes fresches, e figures
Sanz esfaucure, aperte e fresche
I verriez l'abece Grezesche."
Li eveskes ki recunut
Les enseignes, tuz ses diz crut ;
La iglise vit arusée
E de duze croiz merchée
Dedenz, dehors, les murs moillez,
Del euue benoite arusez,
E l'abecede en pavement
Escrit duble apertement,
E del oille les signacles ;
E le greinnur des miracles,
Les remasilles des chandeilles.
Au pople li prelat desclot
Mellit tut cest de mot en mot,
Ki grant feste e joie ent meinne.

"Seignurs," dist il, "gent Crestieine,
Kar entendez une nuvele,
Mi quors de joie en sautele ;
Tant estrange u gloriuse
N'oistes mais, tant mervailluse ;
A nuit descendi la grace
Deu, du cel en ceste place.
Sire Jesus omnipotent
Du cel ad tramis ki resplent, p. 32. col. 2.

Ceste nuit a dedier,
Ben sacez, cest seint muster,
Seint Pere, ki est du cel
Poissant claver e esperitel ;
Les nuveles sunt ben certes
E les enseingnes apertes
Des duze croiz les enointures,
En sabelun les escriptures.
Ne me oserai antremettre
Autres beneicuns i mettre ;
E le defend e il le mande
Nos trespasser co k'il cummande.
Ben sui acertez de fi
K'il le mester ad acumpli
Asez, meuz, e plus seintement
Ke ne saveroie, voire, teu cent.
Par avisiun sui seur,
E le testmoin de cest pescur,
Of autres enseignes ke ai
Dit, la verité ben sai,
S'en devez mut cest liu amer p. 32. col. 3.
Desornavant e honurer ;
Kar Seint Pere, ki est vicaire
Deu, ca co dist suvent repaire :
De voz pecchéez vus hasoudra
E en cel vus acoildra,
Ki tuz ceus k'il sauver veut
Cum du cel haut porter puet."

Tut cist ki la nuvele ouent
Les miracles Deu mut louent
De ceu tens e en avant
Au muster fist hum honur grant,
E fluri en fresche memoire
De cest dediement la estoire.

Li pescurs e sun lignage
Pur recunustre lur hummage,

A Seint Pere rendent grant part
De quanke il gainnet par lur art
Le disme rendent par usage ;
Du[n]t lur surt plus guain ke damage.
Mais en fist boesdie p. 33. col. 1.
Ki lunges ne s'en vanta mie,
Perte en out e grant cuntraire ;
A Seint Pere l'en cuvint faire
Plenèrement les amendes ;
A sun auter li fist ofrendres ;
Tant ke tut li out rendu,
K'avant avoit retenu.

Edward's Restoration of the Church.

De cest cunte ai fait memoire,
Si cum testmoine l'estoire,
Del amur e devociun
Le rei Aedward, par queu raisun
De ceste iglise k'ert pres tute
Dechaite e ja desrute,
Pus le tens dunt jo vus cunt
Ke age grantz choses desrunt,
Restorer, mettre en estat
A cuvent veut suz prelat,
E enricher de riche duns,
De tresor e possessiuns ;
Sun cors i grant e devise p. 33. col. 2.
E sepulture en cele iglise,
E pur ses duns ben afermer,
A Rumme fait ja enveier,
U est du mund li maire sege,
Ke cit enbullé privilege :
Mais li uns ki ert si privé
Mortz fu, e autre mis en sé,
E vout ke cist li renuvele,
E recunferme e resaele,
E face en registre mettre
Tuz les ottreiz sun ancestre.

Description of the Church.

Atant ad fundé sa iglise
De grantz quareus de pere bise:
A fundement le e parfund,
Le frunt vers Orient fait rund,
Li quarrel sunt mut fort e dur,
En miliu dresce une tur,
E deus en frunt del Occident
E bons seinz e grantz i pent,
Li piler e li tablementz
Sunt reches defors e dedenz,
A basses e a chapitraus
Surt l'ovre grantz e reaus,
Entaileez sunt les peres,
E aestoirés les vereres;
Sunt faites tutes a mestrie p. 33. col. 3.
De bone e leau menestrancie;
E quant ad achevé le ovre,
De plum la iglise ben covere,
Clostre i fait, chapitre a frund,
Vers Orient vouse e rund,
U si ordené ministre
Teingnent lur secrei chapitre:
Refaitur e le dortur,
E les officines en tur.
Beus manères, terres e bois
Dune, cunferme demanois,
E sulum sun grant s'en devise
A sun muster reau franchise;
Moinnes i fait acuiller,
Ki bon quor i unt de Deu servir,
E met l'ordre en bon estat
Suz seint e ordené prelat;
E nunbre de cuvent receit
Sulum l'ordre de Seint Beneit.

Three Prelates sent to Rome to

A Rumme ad trois prelatz tramis p. 34. col. 1.
De ses plus leus amis,

obtain confirmation of its Privileges.

Un arcevesque e deus eliz
Sages du sècle e en escritz,
Ki sunt a Rumme venuz,
U fu dunc cuncil tenuz ;
Si en fu lur cunte e lur recort
Meuz cunfermez plus certz e forz.
Quant lur requeste fu leue,
Tuit en unt grant joie eue ;
Checuns assent e bein ottreit
Ke durable e estable seit.

Le[1] Pape, k'out nun Nicolas,
Au bon rei ne cuntredit pas,
Kar sun vuler fu dreitureus,
Ki fu cum jo record iceus ;
E ja requeste ke il tramist
Plenèrement mis en escrit ;
Le Latin est mis avant,
E le F[r]anceis en est suiant.

Letter of Edward to the Pope. (Nicholas II. 1058–1061.)

Mis est l'un e l'autre escrit,
Ke li Franceis en Latin dit,
Ke requert li rois Aedward,
Le[1] Pape ke otreit de autre part
Li un requert, l'autre otrie ;
L'un ne l'autre n'ubblis mie.

"Du suverain de seinte iglise
Pastur, sulum la devise
Deu, Nicholas de Rumme, p. 34. col. 2.
Ke hum Apostoile numme ;
Saluz li rei Aedward mande,
Cum droitz e raisuns demand ;
Grace rendum au roi de rois
Ki bon pasturs eumes encois,

[1] MS. *La.*

Si avum nus ore Nicolas,
Ki de Leun siut ben les pas.
Vis m'est ke vus vus penez estre
Meudre ke n'ert vostre ancestre.

Mut pri, ke sulum dreiture
De mun purpos vus preinne cure,
E ke requeste nus alie
En amisté en cumpainnie.
Pur moi aquiter du vuu
Vers Seint Pere dunt sui tenu,
Ai un muster restoré :
Vai un cuvent posé
Suz abbé, ki a tuz jurs seit p. 34. col. 3.
Vivant par l'ordre Seint Beneit ;
Fait est la iglise e achevée,
Sulum ke le fu devisée
Par vostre ancestre Leun,
Par escrit ke de li avum
De franchise i face l'ottrei,
Sulum co k'apent au roi ;
E pri ke vus le cunfermez
Meinteingne e aoitez ;
E nus pretz sumes de cunquere
Vos dreitures d'Engleterre,
Ke vus au regne ki est nostre
Priez Seint Pere le apostre
E Seint Pol sun cumpainnun,
Ke n'avenge si honur nun,
Le cors e l'alme me saut.
Puis valete, Deu vus saut ki vaut."

[L]i Apostoiles ben l'ottreit,
E ceste epistre au roi enveit ;

The Pope's Answer.

" Nicholas, serf serfs Jesu,
Au roi Aedward mande salu,
D'amistez, d'onur, acrès,
E sun regne durable e pès ;

Confirmation of the Privileges of the Church.

Graces rend a jointes mains
A Deu e seinz celestieins ;
Ki aturné vus unt le quer, p. 35. col. 1.
Nus d'amer e de honurer,
E as apostres de obéir,
E a nos purpos consentir
Par le poer e digneté
Ki m'est par Deu otroie :
E eiez plenère benoicun
E de vos pecchez pardun ;
E mes priers vus otroi,
Cum fist pape Leuns pur sei,
E si ja face chose bone
Tant eiez part cum ma persone ;
Ke du regne terrien
Passez au celestien ;
En ciel eiez joie e gloire,
En terre de enemis victoire,
De maus vus face Deus relès,
Cunferme vostre regne en pès.
Jo vus conferme e vus otrei
Quanke vus duna devant mei
Leuns pape dreitureus,
Ke ja ne seit uns humme morteus
Après moi prince u Apostoille,
K'a nul tens enfreine u toille
Les dignetez de vostre iglise,
U la dreiture u la franchise.
Par ma poissance avant dite, p. 35. col. 2.
D'eveske au subjeciun quite
Seit tuz jurs ; e ne seit patrun
A cele iglise ja si reis nun ;
E la seit li reis sacrez,
En sé posez, e curunez ;
E i seit li regaus tenu
En seur e certein estu,
Dunt seit abès e cuvent
Gardeins pardurablement.

Ne par force u violence
De rei, ne esveske par sentence
Ne seit desturbé cist cuvent,
Ke ne eslise franchement
Cuvenable de lur maisun
Abbé sanz nul contencun.
Ne preinnent alien estrange
Par amur, ne par haenge ;
Ordres eveske ne i face
Fors par prière e par grace
D'abbé, k'au ceus i serra, p. 35. col. 3.
E cuvent ke il suz li avera ;
Ne ja ne i eit ordenaire
Entrée pur maistrie faire
A estre eit e grant cimetire.
Tant cum li abès desire
U par lur propre dreiture,
Eient franchise sepulture.
E quanke reis d'antiquité,
Ki du mund sa ja passé,
De duner eurent désir,
Ki present sunt u a venir,
Ki ben faire i unt talent,
Cumferm pardurablement,
Ma bulle i met pur enseingne
Ke si nuls de defendre enpreigne,
Tolir, vendre, u desturber,
Damager u de empeirer,
U de entamer la franchise,
Si cum cest escrit devise ;
En la resurrecciun
Du grant jugemen commun,
N'eit entre les eslitz ja part
Mais du fu ke tuz jurs art.
E a vus au cumencail,
E as reis ki serunt bail,
Garde de cele maisun, p. 36. col. 1.
Ke n'eit suverein si de rei nun,

Si en averez grant guerdun
Au jugemen sauvaciun,
De li ki regne e ki empire,
Jamais ne perit ne empire.

Quant est oi e cunfermé
Mais enregistré e enbullé
Au cuncil, ki au Lateran,
Cum Deu le vout, sist a cel an,
Li messager grant joie funt
Quant unt pris cungé s'en vunt,
Ki ne truvent desturber
Repeirant en terre ne en mer.

Return of the Messengers to England.

Quant sunt venu li messager
Au rei Aedward sanz desturber,
Si quers de grant joie e hait
Esbaudiz est e tuit refait,
N'est mais pensis ne curius
Ke de sun vuu ne seit rescus,
A Deu trestut s'abandune,
Ke noise du mund nel estune,
Ne du regne la grant cure
Le desturbe par aventure,
Ke pleintes ne plaitz de curt
De Deu amer ne le destrut;
Justices fait e bailliz
De ses plus sages esliz;
As ducs, as cuntes, e baruns,
Baut ses chasteus e ses dunguns,
De ki leautez est tut certeins,
Nun pas estranges aliens;
Cist ke sunt ses natureus,
Gentilz de nesance e feus,
Se peinent la terre garder
L'onur real sanz desturber.

The King's joy

His Government.

Li rois ad paes, tens, e leisir
De Deu amer e lui servir,
Dunt Deus l'en set si bon grè
K'en terre l'ad si honuré.
De miracles e vertuz,
K'en paes tent ses hummes tuz.
Li chivaler e li prelat,
E li puple est en bon estat ;
N'est ki ne priit ke Deu gard p. 36. col. 2.
Le seint peisible Aedward.

Miracle of the Eucharist.

En cele abeie, dunt
En cest estoire mis cunte
K'en nun de la Trinité
Seint Pere out ja dedié,
E restoré avoit li rois,
Cum vus recuntai einceis ;
Un jur avint ke rois Aedward
Messe oi ; del autre part
Li quens Leofric en cel muster
Messe oi a cel auter ;
Cist quens ert de bone vie,
De grant honur e seignurie,
De plusur musters fundur,
Cum furent si ancesur ;
E Godyive la cuntesse,
Si moiller ki i oi messe,
Ben s'acordent a la manère p. 36. col. 3.
Lu roi Aedward ki ances ere.
Mut furent en devociun
En lermes e en uraisun ;
Li rois pria ententivement
Pur sun regne e pur sa gent,
E ke il se regne en ceste vie
K'en l'autre ne perisse mie.

Quant leva li chapuleins
Le cors Deu entre ses mains,

Esvus k'un tres beus danceus,
Purs, clers, e espiriteus,
Aparut au rei Aedward.
Li quens regarde cele part,
E sun curage ben entent,
Ke co est Jhesus omnipotent,
De tuz reis li rois celestre ;
K'atant ad levé sa main destre
Li juvenceus, li reis l'encline,
De pecchez requert mescine ;
Au rei dune sa beneicun.
E meimes l'avisiun
Veit li quens, e vers le rei
S'en va, cist dist, "Suefre tei,
Tu veiz, m'est vis, co ke jo vei ; p. 37. col. 1.
Co est Jhesus en ki jo crei."
Li reis Jesu encline, e aüre ;
De esperitable joie plure,
De plurer tendrement ne sesse
Tant cum unc dura la messe.

Après la messe dist li rei,
"Loofreiz amis, icest secrei,
Cum leal chivaler e cunte,
Vus pri, pas a humme ne cunte ;
Kar vus ne serriez creuz,
U veins serriez tenuz ;
Ne seit seuz en ma vie,
Ke ne pere ipocrisie :
Ben puis cest ensample traire,
Ke nostre Sire ruva taire
As tres ke vindrent en munt
Tabor of li, e la veu unt,
Peres e si dui cumpainnun,
La Transfiguraciun.

Puis vint li quens a Wirecestre,
A un seint homme k'ere moine e prestre,

E li cunta le avisiun
En secrei de confessiun,
E prie ke le face en lettre
Pur la remembrance mettre,
K'en aucun tens fust seue
Par la lettre k'ert leue ;
E dit, "Co seit après mes jurs,
Quant de ma mort serrez seurs,
Acertel vus di del rei,
Ke tu le celes cum de mei."
Cist s'en respund ke fust cert,
Ke par li n'ert ja descuvert ;
Cist l'aventure tute escrist,
L'escrist en une chasse mist,
K'en seint liu fu e seurs ;
Puis grant tens après les jurs
Lu roi Aedward e le cunte,
Cum la estoire le recunte,
Uvere la chasse par sei,
E demustré fu co secrei,
Ke of les relikes fu truvé,
Après quant grant tens fu passé.

Dreitz est ke die e vus recorde p. 37. col. 2.
De Deu la grant misericorde,
Ki largement duner ne targe,
Purtant par est curtois e large,
Ki dune reau seignurie
Au rei, e purté de vie.
Grace a de Deu, grace ad de gent,
Dunt il a Deu granz graces rent.

Miracles.

Un miracle[1] si cum liu l'ai
En estoire, vus cunterai.

Cure of a Scrofulous Woman.

Maladie mut cruele
A une dame e jovene e bele,

[1] MS. *mirache.*

Leesce e baudur toli,
Culur li teint e esnerci,
En col nues glandres out,
K'em escrovele numer seout;
Turnées sunt a pureture
Aranclé e emflé e a quiture.
Ki a dulur e meschéance p. 37. col. 3.
De la goue avoit nessance;
La face en out mut enlaidie,
Depecée e engannie;
La pureture e la dulur
Enguta si grant puur,
N'a si privé ki l'aproce
Fors a ramposne e a reproce;
Kar k'ert ja jone e bele,
Despité est e pert mesele.
Nuls de li ja garde prist,
Nis sis mariz l'ad en despeit,
N'a ami ki la cunforte,
Mut desire ke ele fust morte,
Nun pas pur un mal ki la truble,
Kar la dulur en est ja duble;
Par l'un mal ki la mahainne
E se espant, devent barainne.
Par lunges languir e entendre p. 38. col. 1.
As mires n'out ja ke despendre,
N'atent sucurs ja de mortel,
Fors sulement de Deu du cel;
Murrir desire, mais ne puet
Pas[1] murrir, kar Deus nel veut;
Peise al' alasse dolente,
Ke mort li fait si lunge atente,
Tant fu si maus crueus e fort.

Une nuit a peine dort,
E ot un cumandement,
K'au matin hastivement

[1] MS. *Par.*

A Westmuster au grant paleis
Alast, u fu Aedward li reis ;
Deist au rei, k'il pur l'amur
Jesu nostre Saveur,
Del eue, dunt ses mains lavast,
La maladie li moillast,
E ke col li leve e tuche,
Seignast li la face e buche,
S'en sentiroit mut tost aie
De sa anguoisse e maladie.
Cele si tost cum s'esveille,
D'aler tost se aparaille ;
Vent au rei, e li desclot p. 38. col. 2.
L'avisiun, e cist quant l'ot,
Cum gentilz reis debonaire,
Sa request fet aveire ;
Del eue prist, dunt out lavé,
Le liu doillant ad arusé,
L'emflé e boces manie,
Ki ord sunt de la maladie,
E ducement del eue leve.

Atant esvus li maus s'escreve ;
Par vertu Deu e par miracle
Quant out fa de la croiz signacle,
Issent verms de la quiture
Si enbut li sancs a dreiture ;
Cesse li maus e la puur,
La leidesse e la dolur,
A l'ostel s'enva garie,
E quite de la maladie :
La char se restore tute, p. 38. col. 3.
Kar morte est rancle e gute ;
E ki barainne estoit al hure
Puis out bele porteure.
Tut cist k'unt veu la vertu
Louent le haut Seignur Jhesu,
E prient le, ke lunges gard
Lur dreiturel rei Aedward.

Cure of a Blind Man.

Graces sunt du Seint Espirit
Diverses, dunt en sun escrit
Seint Pol nus dit, li uns sunt plein
De sen, li autre fort e sein,
Li un sachant, e cist resnable,
Li autre enferme fei estable.
Cist seint, dunt escrif e cunt,
Cum ses voures[1] tesmoins en sunt,
Grace avoit numéement
Devant tuz seinz cum jo l'entent
De garir avogles tuz
Par sa prière e sa vertuz,
E semble raisun e dreiture
Ki l'alme avoit clere e pure,
Peust tenebrus esclarcir
E avogles partant garir.
Si m'en suviun de ma matire
D'un autre miracle dire
Dunt ai fait menciun,
Cum un prudumme out gareisun,
Ki avogles fu d'enfance,
Renumez e de cunissance,
E del tut avogles ere
Sanz joie du mund e lumère.
"Hai Deus," tant est ke hum dit,
"Humme ki ne veit cist, tant marvit."
Des oilz la sustance tute
Avoit, mais il n'en veeit gute.
A cel hume, dunt vus cunte e di,
Une nuit quant s'endormi
Dist uns, ne sai dire ki,
De part Deu fu, ben crei de fi,
En avisiun aperte
Ki puis fu ben pruvé a certe,
"Va t'en," co li dist la voiz,
"Ki quers aver santé des oilz,

[1] Sic MS.—Probably *ovres* should be read.

Demain matin a ceu paleis
U est ore Aedward li reis.
Soiez presenz quant il leve p. 39. col. 1.
Ses mains, del eue dunt leve,
Tes oilz, ta face, e ta buche,
Pri pur Deu k'il left e tuche."
Cist s'esveille, a sei revent,
De mettre a raisun le rei crent,
A peine sun purpos faire ose,
Nepurquant a chef depose
Matin se fet a cur mener,
Les chamberlencs fait apeler,
E l'avisiun lur cunte.
Uns de eus, k'ert sis amis, munte
Les desgrez e vait au rei ;
Dist, " Sire, entendez a mei ;
Uns humme, ca hors ki vus atent,
Est, k'a Deu grant graces rent.
Kar a nuit par avisiun
Li aprist Deu sa garaisun ;
Avogles ad esté d'enfance,
Guarir par vus mut ad fiance.
Messine li est ja aprise,
Si il pleseit a vostre franchise
Del eue, dunt lavez vos mains,
Laver ses oilz, ben est certeins
Sulum sa fei, sulum ses diz,
Tut serroit de ses maus gariz."

" Amis," co dist li rois Aedward,
" Au poi ne[1] di k'estes musard :
Sui dunc de si haute vie
K'em de moi en tant se fie ?
Co firent li apostre ja,
E autre seinz ke Deus ama,

[1] MS. *nè nè* ; the first being expuncted.

U martir, u cunfessur,
Nun pas un tes cum sui pecchur ;
Apriser ne fait teu sunge,
Fentosme pert e mensunge."
" Sire," dient cist, " merci—
Par sunge fu Joseph garni,
K'il en Egipte s'en alast,
E quant tens fu k'il repeirast,
N'est pas fentosme ne gile,
Co testmoinne la ewangile
En la veu lei l'avisiun
Du rei de Egipte Pharaun.
La volenté ne set nuls dire,
Ke Deus ad en purpos, beu sire ;
A simple gent suvent descuvere p. 39. col. 2.
Cument e quant li plest k'il overe ;
De cuntredire a nul n'apent."

Li reis al parestrus s'asent,
E dist, " N'en dites merveille."
De tuz seins fu co jur la veille ;
Dist, " Tens est k'a muster aille ;
Porte humme, bacins, eue, e tuaille."
L'eue, li reis ke receue,
Fu en bacin leve tenue.

Quant li reis vint a la iglise,
Tant cum furent au servise,
La fait as oilz tenebrus
Mettre, e les leve. Esvus,
Li oil andui au malade,
Ki erent laid, de culur fade,
Sanz vue e purté obscurs,
Devenet seinz e clers e purs :
Lores a haute voiz s'escrie,
A jointes meins dist, " Deus aie, p. 39. col. 3.
Deu mercis e vus, seint rei,
Par Deu e vus ki ja cler vei ;

Mut m'esjois, mut m'esmerveil
Ne pèce a rai du solail,
Ore vei ja tuz de ceste curt."
De joie plure, a muster curt,
A sun Sauveur rent grace.
Dient ki erent en la place
L'un a l'autre, "Es tu certein,
Est co celui ke vi ni mein?"
Ja sunt esmerveillez andui,
"Autre est, mais semble celui;
Mais santé le renuvele."
Li rois atant a lui l'apele,
"Veis tu cler," dist il, "ami?"
"Oil, sire, la Deu merci
E vostre." "Ke fas jo dunc?"
"Le dei, sire, k'avez plus lung,
De la main k'avez levée,
Avez vus vers mos oilz drescée."
Li reis sa barbe au piz planie,
"E ke i faz ore?" e cist s'escrie;
"Vostre barbe planis, co vei
A vostre piz, beu sire rei."
Li poples trestut ensemble
Joie a, e merveilles semble
K'il de lur rei terrien
Profete unt celestien.

Li reis devant l'auter se cuche,
Sa barbe aruse, e face e buche
Des lermes ke il espant; tant plure,
S'en rent graces a Deu e ure,
Ki des lermes out le rusel
Cum funtainne a a curs ignel,
E dist, "Sire, co est vostre aperte
Grace, nun pas meie deserte."

La fame du fait s'espant,
E fu sue demeint avant,

p. 40. col. 1.

Ke pur le rei fait Deu vertuz,
Si en surt grant joie a tuz ;
N'est nuls ki ben n'en parole.

Cure of another Blind Man.

Un burgois l'ot de Nicole,
Ki, ne sai par queu manère,
Ja trois anz avogles ere ;
Mut desire en sun curage
Aver du rei l'avantage,
K'il ot, k'il communement
Fesoit pur Deu a autre gent.
Dist, "Fous sui ke io tant tart, p. 40. col. 2.
Ke io ne vois au rei Aedward,
Pur ki tant plest a Deu fere
Glorius vertuz en terre ;
Jo sui cum cist ki a grant seif
Lez la funtaine, e point ne beif."[1]
En purpos est k'a curt irra
Au rei, de ki santé avera.
Esvus ke li avint la nuit,
Quant li e autre dorment tuit,
Ke il par avisiun
Des oilz avera garaisun,
Si il pust aver du rei tele grace,
K'il tele mescine li face
Cum al vogle fist lau jur,
E cist s'en turne sanz sujur,
A curt le fait amener tut dreit
U dunc li reis Aedward esteit.
A un chamberlenc lu rei p. 40. col. 3.
Dist, "Pur Deu entent a mei ;
Par avisiun vis me ere
Ke garrei en teu manère,
Cum fist ki ne vit gute :
Jo k'ai perdue la vuue tute."

[1] There is an erasure here. A later hand gives the last two words.

E cist respunt li, "Par fei
Tun desir mustrai au rei;
Du prière ne m'en voil retraire,
Si l'en plust l'aumosne faire."

Vent au rei, e dist, "Beu sire,
Ne me apent lesser a dire;
Uns avogles atent ca val,
Mescine quert ki de sun mal,
E s'en vent cum fist lau jur,
Ki garit de sa langur
Par avisiun de sunge,
Ki ert verai sanz mensunge,
Par Deu co creum apris,
E meimes la mescine adquis."

Li reis respunt, "Si Deus le voille,
N'est droitz k'en curuce u doille,
Par un pecchur autre garir
Si l'en plest, n'est droitz ke menir."
Atant de sun cuche leve,
Del eue demande e leve;
Quant ad lave, l'avogle mande,
Laver lent les oilz cumande,
Le frunt, la face, e le mentun,
E cist recit ent garaisun,
E cler veit, s'en ad grant joie,
E dist, "Gariz sui, Deu loie."
Grant joie e grant fame en surt
Primes par tute la curt,
E puis par la regiun,
E par les rengnes envirun,
K'avogles entra par la porte,
Seins s'en ist, e tesmoin porte
De seinteté e de vertu
Lu roi Aedward, k'il ad sentu.

Cure of a third Blind Man.

D'un autre miracle, escrivere
Si dei plenèrement le livere,

Sulum Latin k'est essamplaire,
M'en cuvent memoire faire.

A Breheull fist li reis p. 41. col. 1.
Faire un real paleis,
Chambres, solairs, ke i apent;
Si baillifs a l'ovre entendent;
Macuns i out e charpenters,
Laburantz en lur mesters,
Mairem prenent tel cum lur plest
En la proceine k'est forest.
Li charpenters, ki en bois couperent,
S'endormirent quant las erent;
N'est nuls ki reposer n'aut:
Esté fu, e fist grant chaut.
A meriene après manger
Vait chescuns en arbri cucher.

Un bachiler, Vulsi k'out nun,
S'endormi près d'un boissun
Suz un grant arbre: fust chesne,
Ne pechaler, u fou, u fresne.[1]
Quant s'esveilla, si out la vue,
Ki clur veet avant, perdue:
Frote frunt e oilz e buche,
Mais ne veit plus ke une zuche.
Tert les oilz de la chacie,
Mais l'avoglesse n'en tert mie.
Ses cumpainnuns a cri apele,
Sa meschéance ne lur cele;
N'est nuls ki n'en doille e plure,
Ne virent unc mais l'aventure;
Lors le meinnent al ostel,
Nel surent de ben faire el;
Langui près vint anz sanz vue.
Atant une dame est venue,

[1] This and the previous line are misplaced in the MS.; but with the letters *a* and *b* affixed to them by the original scribe, to correct his mistake.

E li dist, "Amis, te port
Nuveles bones de cumfort;
Si creitz mis cunseilz e diz,
De tes maus ers tu tut gariz;
Mais ke eiez bone créance,
E en Deu bone espérance."
E cist respund, "Ma dame chère,
Tes cumanz frai e ta prière."
Respund la dame, k'ert sage,
"Faire t'apent un pelerinnage
A seisante e vint eglises,
Soient près u loing asises,
Agenue, lange uraisun, p. 41. col. 2.
Requerant Deu ta gareisun,
E les seinz ki aunez
Sunt des iglises clamez,
Ke Deu vuue aver te face."
E cist dutre se purchace,
K'il le meint a tanz musters,
De bon quor e fei volunters,
Sulum le dit e la manère
De la dame dunt apris ere;
E cum dit fu ke ne sujurt
U li rois fu, s'en va a curt,
E se met enmi la rute
Ki siveit le rei Aedward tute;
Haut apele, en haut s'escrie,
"Sire reis, pur Deu, aie;"
Passe parmi cele presce
De merci crier ne sesce.
Esnuiez est chescun ki passe p. 41. col. 3.
Ke celui de crier ne alasse,
Dient li, "Tes tei, engrès."
E cist ne vout tenir sa pès;
E cel avogle avoit semblance
Dunt la ewangire fait membrance,
Ki s'escria a haute voiz:
Si là ke fu garitz des oilz,

Autresi fist cist dunt cunt.

Aucuns de eus pité en unt ;
Un ki le message en prist
De fere, au rei s'en vent, e dist,
"Sire, pité t'en cuvent prendre,
E au cri un povere entendre,
Ke vostre franchise e grace
Suatun pur Deu li face,
Kar en vostre [ ][1] e servise
Sa vuue ad perdu e maumise ;
De plurer e crier ne fine ;
Avogles est, e quert mescine ;
Fame tes vertuz descuvre
Ke Deus en tere pur vus uvre,
E ne deuet, beus reis gentilz,
Vos vertuz partir en niz."

Respund li gentilz rei Aedward, p. 42. col. 1.
"Ore venge dunc avant, de part
Deu, ki bone garaisun
L'en doint par ma beneicun."
Le signe i mist de la croiz,
Seingna sa face e buche e oilz.
L'enfermeté k'ert anguoissuse
Del eue ducement aruse.

Tost mustra Deu vertuz ;
A plenté sancs s'en est issuz,
Ki raie, aval, e degute :
Veant tuz ceus de la rute :
A tuz ki erent en la place
I mustra Deus e rant sa grace.
Cesse li sancs e cist veit cler,
Li reis le fait droit sus ester,
E li dist, "Vees tu, amis ?"
"Sire, oil vostre cler vis,
Ki est si beus e si honurables."

[1] A word is here omitted by the scribe.

Li reis quant en fu seur
Ke gariz est de la doulur,
A Deu ad rendu grace e gloire,
E puis cumande, dist l'estoire,
K'il eit en la curt baillie,
E fust gardein en sa vie
Du paleis de Westmuster :
E cist parfurni le mester
Cum cist k'ert vigrus e sage
Trestuz les jur de sun age ;
Porta verai apert testmoin
Des bens lu roi e près e loin,
E lunges nesqui, ge[s]ke ore tart
Le tens lu roi Willame bastart ;
Mutz anz fu véant e vif.
Cist dunc cunt e nus escrif.

Une autre aventure dei
Dire k'avint de Aedward le rei,
Ke li escritz k'est en Latin
Merveilles prise a la fin ;
La fin du cunte e la parclose
Li escrit mut prise e mult eslose,
Dunt cist ke me ot, ben sace
Siverai mut droit la trace,
Kar il m'apent le Franceis traire
Si k'au Latin ne seit cuntraire. p. 42. col. 2.
S'en puet hem estre certeins,
Cum du Seint Espirit fu pleins
Li rois Aedward, li escrit prove
Ki de Isaie testmoin trove,
Ki les saet duns du Seint Esperit,
Nostre Seignur, nus cunte e dit :
Tuz les out li reis Aedward ;
Ki le vout saver cest livre esgard.

Cure of four Blind Men.

Uns hemme ki fors un oil out,
Trois tut avogles menout,
E fu merveille a regarder
Quatre hummes un oil aver.

Cist les trait tuz, e avant meine
Ges[k]'au palois lu roi demeine :
Pité enprent un franc sergant
Lu roi, de lur saunté pensant ;
Dist, " Si fere le pusse,
Ke je de cele eue eusse,
Dunt li rois leve ses mains, p. 42. col. 3.
Ben croi, e en sui certeins,
Tant est a seinté truvée
E en avogles espruvée ;
Cist quatre povre dolent
Mut en averunt riche present
De santé trestut ensemble."

Atant s'enva e del eue emble ;
Larcin fist, si n'en fist mie
Folur, pecché, ne vilainnie ;
Vent as poveres ki l'atendent,
E par l'eue garir atendent.
Cist vent, e santé lur promet,
En bone espérance les met :
Si il eient ferme créance,
Guarrunt ; co dit sanz dutance,
Lur oilz en aruse, e dist ;
" Ore vus requor jo, Jhesu Crist,
Ki suscitastes Lazarun,
A ces poveres ren garaisun ;
Nun pas mes vertuz regard,
Mais de tun leal rei Aedward :
Jo ne sui pas si fol hardi,
Ke jo t'en pri tant fors par li,
Nel enprein Deu mei defende.
Mais la vertu par li descende p. 43. col. 1.
De vus, Sire, ki es funtaine
De saluz e de tus bens veine."

Jesus ses priers ot,
Des avogles les oilz desclot,

E sunt gariz trestuit ensemble,
A tuz dunt grant merveilles semble.
Mais li reis nel sout uncore
Ke il a eus[1] les oilz restore :
Mais quant out la nuvele, rent
Graces al Omnipotent ;
Saet duns duna par la vertu,
E par la grace de Jesu.
Cist k'out un oil, cist ad ja deus ;
Li troi avogles, deus chescuns d'eus ;
Co sunt saet oilz ki bein numbre.
Co ne pout tapir en umbre,
Einz s'espant la renumée
En mut liunnteinne cuntrée :
Saet rais du rei sunt ja issuz
Ki eslument ces quatre tuz :
Ben fait a creire k'a Deu plout
Ke reis Aedward les saet duns out
Du Seint Espirit pleners.
Volez la pruve ?—volenters.
Mut cremut Deus e ot pour p. 43. col. 2.
Da la force sun Créatur.
Ne fust a ses povres venu,
S'il nel eust amé e cremu ;
De pité n'out pas failli,
Quant si les languerus guari ;
Estores fu de grant science,
Kar unc ne crut fause sentence ;
Fort fu, quant par fors e sens
Ses enemis venqui tuz tens,
De haut cunseil fu tute neis ;
Ki en dute, resgard ses leis ;
E de grant entendement,
Ki endottrina si tute gent,
Sapience out si pleine
D'une luur celestieine,

[1] MS. *ceus*.

K'il nus dist par profecie
Chose avant ki n'ert oie.
Par ses vertuz dunt sait entruef,
Asez par raisun je vus proef, p. 43. col. 3.
Des saet reis du Seint Espirit
Fu li reis pleners e parfit ;
Les saet rais out li reis reantz,
Dunt fist saet tenebrus lusantz.
Li Seint Espiritz est cunfort
A tuz dolensz, as periz port,
E lumère as tenebrus ;
Pur co, cum vus dis là sus,
Par rei Aedward k'ert espuriz
Du Seint Espirit e esclarciz,
De avogles garir out grace ;
Ki la raisun ne sout, ore sace.

Des miracles ja grant numbre
Ke dire eschiu, ke n'encumbre
Del estoire la matire,
Dunt jo vus empris a dire.

The King's Prophecy of Harold and Tostin.

Au manger sist li reis un jur,
Asez i out real atur ;
Li peres la reine i fu,
Godwin li quens riche e cunu ;
Leez le rei sist, de la terre
Cum ki ert de maire afere,
Ki aveit deus mut beu fiz,
Juvenceus pruz e hardiz.
Esvus ke li fille andui
Juent en leere devant lui,
L'un fu Tostin, l'autre Haraud,
Ki fu de Tostin plus baud
E plus fortz ; tan[t] unt jue
K'andui sunt mut curue ;
L'un al autre teu coup dune
K'abatu là e tut l'estune.

Haraudz irez a dreiture
Prent Tostin par la chevelure,
K'aval le trait par les chevoilz,
Crever li vout andeus li oilz,
L'ensanglante e du poin bat,
K'a terre le tint tut flat.
Estrangle l'ust, ne fust rescus,
Tant fu irez, ardantz, glettus.

Li reis les cumbatans regarde ;
Pensis en est, de parler tarde ;
Kar il vit en eus teu chose,
K'après grant tens fu desclose.
Il erent frères la reine, p. 44. col. 1.
Estroit de male racine ;
La dame qui ert del orine
Née est, cum rose de espine.

Dist li reis, " Ne veis tu mie
De tes fiz, quens, la crapoudie ? "
" Oil, sire, co est lur deduitz ;
Einz est estrifs, feluns e fruitz,
Sire." " Ni a mal ne peril
N'entenz tu el ?" " Sire, nenil."
Li reis de parfund suspire,
" Quens Godewin, voil le vus dire,
Plest vus ke vus seit desclose.
Le senet de ceste chose
N'est pas simplesce de enfance,
Mut en ad signifiance ;
N'est pas simple ju de enfance,
Mi quers en est tut el pensanz ;
De chose k'est a venir, cert
Vus frai ; du ciel m'est descuvert.

Quant serunt de plener age,
E plus averunt de vasselage,

L'un al autre par envie,
Ki plus est fortz, toudra la vie ;
Mais li vencuz ert tost vengez,
Descumfit ert tost li esnez,
N'ert pas lur vie durable,
Ne lur segnurie estable."

Après pou d'aunz la prophecie
Fu averée e acumplię.
Kar après la mort lur père,
E la mort lu rei, amère
Surt du regne l'eschange,
Dunc crut entre eus hahange.
Ne puis cunter tut le cunte,
Mais la summe a quei munte,
E esclarcir le dit Aedward,
Averé ke fu, mes ke atard.

Accomplishment of the Prophecy.

Haraud Tostin mut haï,
E l'enchaca e fors bani,
Kar Haraud rei fu d'Engleterre,
A ki Tostin n'ert per en guerre ;
Il l'enchaca e descumfist,
E exiler cum waif le fist,
Si il l'ust ateint, mis l'ust a mort
A grant duel e pecche e tort.
Cist se retrait, si acoilt sa veie,
Siglant droit vers Norweie,
Au rei de la terre, k'out nun
Haraud Harfager, felun.
Requist k'il li feist aie
De sa gent e sa navie.
Si fist il, e vindrent dui
Pur muver guerre, e fere esnui
A Haraud, rei[1] d'Engleterre ;
Arivent, movent mortel guerre ;

Fate of Tostin and Harold.

p. 44. col. 2.

[1] MS. repeats *rei*

Mais quant le ot dire li reis
Haraud, i vint of ses Engleis,
E les descumfist trestuz.
S'en fu ocis Tostins li pruz
Frère lu roi e li fels reis,
Haraud Harfager Noreis,
E of eus tut lur ost sanz faile.
El Norht pais fu la bataille,
Dunt reis des Engleis Haraud
Devint tant crueus e tant baud ;
Pur sa pruesce e sa victoire
Munta en orgoil e gloire,
Ne tint chartre ne serrement
A ses veisins ne a sa gent ;
A ses marchis fist vilainie
E a ses baruns fruiterie ;
Lei de la terre ne asise p. 44. col. 3.
Ne prisa a une cerise :
Vers Deu trespassa suvent,
Nel creust humme plus ke le vent,
Ne cremout pecche ne blame.

Meime cel ducs Willame
De Normendie descunfist,
Lui e sun regne cunquist.

En un an sunt mort tut trei,
Tostins of Haraud le rei
De Norweie, e si frère
Haraud, ki parjurs ert :
A ceu jur perdi la vie,
De Engletere seignurie,
Kar n'out de sun Créatur
Ne vers ses natureus amur ;
Ne put fusuner malice
Ne de parjure k'a vice.
Si fu averé le dit
Rei Aedward, testmoin l'escrit.

De la mort Godwin le cunte — p. 45. col. 1. Death of Godwin.
Cuvent ke vus die un cunte.
Queu fin aveit sa traisun,
Desevance, e cuntencun,
Cum il murut de mort sudeine
A hunte, dolur, e a peine ;
Ki tuz jurs duna mau cunseil,
De sa mort ne me esmerveil.
Si Deus enprist[1] grant vengance,
Ben fu droitz, n'est pas dutance :
Les chers amis, Normanz, Engleis,
Ke près de lui avoit li reis,
Out cist losengers mauveis
Destruit e ocis de maneis :
Kar vis fu a mau felun,
Si cunseillur n'eust si li nun
De la curt e de la terre,
Peust il tut sun voleir fere.
Mais le rois k'er[t] debonaire,
Ne vout en regne descort faire,
E pur l'amur la reine
Sufri ke fluri la espine.
Savoit ke dure colée
Li fu purveue e estuée.

Cum dist la verraie geste, — p. 45. col. 2.
Un jur de Paske, a la grant feste,
Au manger seit li rois,
Si cunte e barun au dois ;
U seit li quens Godwins,
Servi un sergantz des vins,
La cupe lu roi gentement
Portant sur co pavement ;

[1] MS. *enp'rist.*

As desgrez du dois quant munte,
Ceste du pè, dunt a hunte ;
A pou k'a terre n'est chaet ;
Mais en estat l'austre le met,
Tent sa cupe, estant se dresce,
Ne se damage, ne se blesce,
Del un pè ki l'autre aida.
Quens Godwins au rei dit a,
"Co fist l'un al autre frère
Sucurs, ki en peril ere."
Respunt li rois, k'ent ert pensifs,
"Si pust men moi, si il fust vifs,
Si vus, quens, l'ussez sufert."
Li quens la culur mue et pert,
Ki pur voir sun frère ot mort,
Dunt quant oient recort
S'il curages le remort p. 45. col. 3.
Kar en out pecché e tort,
Nel pout cuverrir u taire u feindre,
Le fait li fait la face teindre :
E ad dit, "Ai rois, beu sire,
Mut m'as meu grant duel e ire,
E n'est merveille si il me gret ;
Reprové m'as la mort Alfred
Vostre frère ; dunt cupes n'ai,
Apertement co pruverai.
La ramposne mut me greve."

Atant un morsel prent [e] leve :
E dist, "Si pusse jo joiir
Cest mors, ke me veis tenir,
Ke veanz vus tuz mangerai,
De cele mort ke cupes n'ai,
Tuit le verret a la table ;
Si en sui quites u cupaple."
Li rois Aedward le mors benoit,
E dist, "Duoint Deus les pruf voirs soit."

Li quens le met en sa buche,
Li mors s'ahert cum une zuche
Enmie l'entrée du goittrun
Au traitre fel glutun,
Ke tut li mangant le virent;
Andui li oil en chef li virent,
Char li nercist e devent pale.
Tut sunt esbaiz en la sale.
L'aleine e parole pert
Par le morsel ki ferm s'ahert.
Morz est li senglant felun;
Mut out force la benaicun,
Ke duna a mors vertu,
Par unc la mort provée fu.
"Atant," se escrie li rois,
"Treiez hors ceu chen punois."
Par ses amis par aventure,
Fu le cors mis en sepulture,
Pur la reine au franc curage
E ses fiz e sun lignage.

The King's Vision of the Seven Sleepers of Ephesus.

A un jur de Pasche avint,
Li rois Aedward ke sa curt tint;
Grant joie i fu demenée, p. 46. col. 1.
E de hauz hummes assemblée;
Grant fu e haut le servise
Ke faite fu en seinte iglise,
Cum la seisun le cundune,
Ceu jur porta li rois curune
A grant feste, a grant noblei;
Mais unc pur co li quers le rei
Plus n'ert ne fers ne orgoillus,
Ne plus hauteins ne glorius.
Einz se purpense, s'en a memoire
Ke du mund tute la gloire
Est cum flur ki s'espanist
Au mein, e au vespre flestrit;

Devotement, urer[1] ne sesse.
Après servise de la messe
Va manger en sun palois,
Li rois saieit ami le dois,
N'est pas curtois ki demande
Si ni eust asez viande;
Li renc fu grantz e tut pleners
De cuntes, baruns, chivalers;
La table tute resplent
De vessele d'or e d'argent.
A chef depose un poi de tens p. 46. col. 2.
Estoit li en grant purpens;
Un semblant de estiude fist,
Simplement e par sei rist,
E puis a maür semblant
Repeira cum fist avant:
Grace a Deu rendre ne tarde.
Li haut hummme en prenent garde,
Entendent k'aucun secrei
Mustra Deus du cel au rei.
Mais nepurquant au manger
Nel osa nuls demander:
De curucer le pour unt:
Après manger en chambre vunt;
Li ducs Haraudz le sui
Un eveske apele a li,
E un abbé; dist, "Amis cher,
Mut fait bon de Deu penser,
E despire la vanité p. 46. col. 3.
Du mund, ki n'est fors fause;
Savez dunt pensai, amis,
Au manger u fu asis,
Quant fu pensis une pèce;
Les saet dormanz vi en Grèce,
Ki mutz anz sunt ja passez
Unt geu a destre costez;

[1] MS. *uter.*

Ben sai, mau senet deit estre,
Ke turnez sunt a senestre.
Ben le vi apertement,
Vi is robes, cuntenement,
E sacez, ke sanz mecunge
N'est pas fauseté ne sunge ;
Signifiance est e sentence
De guerre, e feim, e pestilence,
Li mundz s'en va de mal en pis ;
Co dura anz seisante e dis ;
Mais dunc vus mustra Deus sa gloire,
De ses cheitifs avera memoire."
Des dormanz est bone e lite
La estoire ki est escrite,
E cum est lue en Latin
De chef lur dit gesk'a la fin.
Pur la merveille espruver, p. 47. col. 1.
Li ducs envieit un chivaler ;
Li eveske, un clerc ; l'abé, un moinne ;
Cist troi sanz deslai da soinne,
Cum ben s'asenti li rois,
Vunt en la terre des Grezois,
Envoiez al Empereur
De Costantinople seignur,
Ki lur demande queu bosoing
Lur fist venir là de si loing,
E cist li cuntent tut ensemble.

A l'emperur merveille semble ;
Fait envoier a la cité
U li martir furent posé,
K'Effesie fu apelée,
E voient tute averée
De Seint Aedward la visiun ;
Nis du jur fu menciun.
Li Grui rendent a Deu gloire
De lur martirs ki fist memoire ;
E cist returnent a grant baudur,
La vertu cuntant lur seignur.

La visiun fu ben aperte,
E la meschéance certe ;
Les martirs reposanz k'a destre
Se turnèrent a senestre ;
Kar en le devant dit terme
Li riis du mund turna en lerme,
Kar Sulie estoit perdue,
La croiz perdue ere cunue,
E plusurs regnes trublez,
Poples morsz, desheritez,
N'est terre ke pecché ne soille,
France, Lunbardie, Poille,
Nis Engleterre ki fors lingne
E de heritage per[t] la ligne.
N'out unc pus roi sint apert,
Dunt li munde en fust ben cert,
Ki vie laboriuse
E mort ne estoit perilluse :
Co seivent ki des rois l'estoire
Unt en escrit e en memoire ;
Ben pert a chescun de raisun
La summe de la visiun.

Legend of the Ring.

Li rois estoist au servise,
U hem dedia li eglise
Seint Johan, k'a Deu fu cher, p. 47. col. 2.
E ki li rois pout tant amer ;
N'out seint tant cher sanz Seint Pere.
Esvus un povre, ki là ere
Estrange e descunu,
Quant ad le rei Aedward veu,
Pur l'amur Seint Johan li prie
Ke du son li doint partie.

Li rois k'entent sa prière,
Met sa main a sa aumonère,
Mais or ne argent ni trove,
Sun aumoner apeler rove,

Mais ni fu truvez pur la presse.
Li poveres prier ne cesse,
E li reis angussez est
K'or n'argent ne truve prest.
E se purpense, en pes se tent,
Sa main regarde, e l'en suvent
K'au dei avoit un cher anel p. 47. col. 3.
Ki grantz fu, reaus, e bel:
Au povre le dune pur l'amur
Seint Johan, sun cher seingnur;
E cist a joie le prent,
Ki ducement graces li rent;
E quant il en fu seisiz,
Partiz s'en est e envaniz.
Mais de co ne prist nuls cure.
Tost après par aventure,
Deus paumers nez d'Engletere,
Ki vunt le Seint Sepulcre quere
Par une voie u nuls nes guie
En la terre de Sulie,
Loing hors du chemin fors voient,
Homme ne meisun ni veient:
Ja sunt venuz en la wastine,
La nuit vent, solail decline;
Ne seivent queu part turner,
Ne u pussent la nuit loger,
Dutent laruns, dutent bestes,
Dutent maufez e male tempestes,
E du desert meinte aventure,
Susprent les la nuit obscure.

The two Palmers in Palestine.

Atant esvus des juvenceus p. 48. col. 1.
Au rencs ki ert mut grantz e beus,
Dunt tut li chemins e aeirs
Fuz esclarciz si cum de esclairs,
E un veillardz chanuz fluriz,
Plus clers ke solailz de midiz,

Devant ki deus cirges vunt,
Ki le chemin esclarcir funt;
Cist quant vint près des paumers,
Salue les; dist, "Amis chers,
Dunt venez vus? de queu créance
Estest, e de que nessance?
Quel regne, e rei? qui querez ci?"
E l'un de eus li respundi,
"Crestiens emes, e desir
Avum noz pecchez de espenir;
Andui sumes d'Engleterre, p. 48. col. 2.
Venismes le Seint Sepulcre quere,
E les seinz lius de cest pais
U Jesus fu e mortz e vifs.
E nostre roi ad nun Aedward,
Ki bon prince, Deus le nus guard,
N'a tant seint de ci k'en France.
Mais nus avint par meschéance
Perdimes ui la cumpainnie
Ki nus cunforte e ki nus guie,
Ne savum ke sumes devenu."

E li veillard là respundu,
Haitement, a cler semblant,
"Venez après, jo vois avant;
Sivez moi, jo vus merrai
U bon ostel vus truverai.
Pur l'amur lu roi Aedward
Averez ostel e bon regard,
Vostre dustre serrai demeine
E vostre oste." Avant les meine,
Entrent en une cité,
Unt bon ostel truvé,
Table leveé, e bon cunrei,
Dras e lit e autre agrei;
Li las, ki urent grant mester, p. 48. col. 3.
Se reposent après super.

Au matin quant il s'en vunt,
Lur oste e dutre truvé unt,
Ki, quant sunt issuz a la porte,
Ducement si les cunforte :
"Ne soiez esgarez ne tristes ;
Jo sui Johan li Ewangelistes ;
Pur l'amur Aedward lu roi
Faillir ne vus voil, ne doi,
Ki est le mens especiaus
E amis e rois leaus,
Mis cumpainz a moi uni ;
Ke il ad chasteté choisi,
Pers serrum en Parais.
E vus di, beus chers amis,
Vus vendrez, soiez certeins, p. 49. col. 1.
En vostre pais saufs e seins :
Vus irrez au rois Aedward,
Saluer le de moie part,
E ke trufle pas ne enpreinnes
Dire, porterez enseignes
Un anel k'il cunustra ;
Ke il a moi Johan duna,
Quant il estoit au servise
U hum dedia mi [i]glise ;
Illuc l'enpreai pur l'amur
Johan, co fu jo en povre atur.
E sace ben Aedwar[d] li rois
A moi vendra avant sis mois,
E pur co k'il moi resemble ;
En Parais serrum ensemble
E de co seit seur de fi
Tut li dirrez quanke jo vus di."

The King is to die within six months.

Cist ke bein ses diz entendent, p. 49. col. 2.
Grace de tuz bens li rendent,
E quant sunt del anel seisi,
Li seinz s'en va e s'envani ;

E s'en vunt li pelerin,
Ki sunt ja en certein chemin
Sanz mal e sanz desturbance ;
Li seinz les meine e avance ;
Venir hastent au roi Aedward,
K'il ni venent lur semble tart,
E li cuntent lur aventure,
L'anel mustrent a dreiture,
Quanke il cuntent pur voir creit,
Quant il les enseignes veit,
De co tesmoin porte tute
De plursurs pleners la rute.

The King gives his Treasure to the Poor.

Quant savoit Aedward li roi
K'il muroit denz les sis mois,
Sun tresor dune largement,
Ren ne tent d'or ne d'argent.
En lermes est e en uraisuns,
Aumosne e devociun,
En disciplinis e en veille,
Tant ke checu[n]s s'esmerveille.
Mais d'une rein est mut pensifs ; p. 49. col. 3.
Mut desire tant cum est vifs,
Ke dediée fust sa iglise,
U tant ad sa entente mise,
E ke espusée par sacrament
Fust a Deu omnipotent.

Summons of the Barons to Westminster for the dedication of the Church.

Lors mande tute sa gent
Par le regne communement,
K'a Westmuster au Nuël vengent,
E là of li la feste tengent.
Venent cunte, venent barun,
A ceu cumandement commun,
Kar li rois ad purpens
Pur la grant feste e le seint tens,
E pur l'amur de la commune,
A ceu jur porter curune ;

E en purpos out reis Aedward,
K'au jur ki siut après quart,
A grant hautesce de servise p. 50. col. 1
Faire dedier sa iglise.

Oath of Harold.

Lors ad mande le duc Haraud,
Dist il, "Amis, si Deu vus saut,
Du regne queus tis purpos?"
"Sire," dist il, "Jurer vus os
Par la seinte Trinité,
Par ma line e Crestienté,
Unc ne me vint en curage
D'aver vostre heritage;
Li ducs Willame de Normendie,
Ki droit i a e en mei se fie,
L'avra, si cum il vus plest
Juré l'ai, e il seur en est;
Cuvenant e leuté tendrai,
Vers vus ne trespasserai;
Au regne n'ai ne cleim ne dreit,
Si of sa fille nel me otreit.
Ni frai traisun ne gile;
Co vus jur sur la Euuangile."
E of li firent teu serement
Dunc, de lur bon grè grant gent.

The King seized with a Fever.

La nuit de Nuël le susprent
Une fevre ki mut l'esprent.
Geeut li rois, ne puet manger, p. 50. col. 2.
Par tens chuche pur reposer;
Feblesce au matin le grève;
Nepurquant li reis sus lève
Pur la grant feste; du jur
Se feint e cuvre sa dolur.
La feblesce tut l'estune,
Nepurquant ceu jur curune
E le regal porte a peine;
E les treis jurs de la simaine

A la table, mes ke li gret,
En palóis au manger set ;
Au quart, ki fu des Innocens,
Venent prelat, venent grant gens,
Pur aprester quank'apent
A si grant dediement.
Li rois se efforce de i venir,
Kar il en a mut grant desir ;
Mais tant est febles e malade, p. 50. col. 3.
Tant dout si chefs e quor ad fade,
Ni pout estre a sun talent,
Dunt mut s'engresse, present.
Mais mut cumande e amoneste,
Ke plenere seit la feste.

La reine ki est vaillant,
Ben cuvre sun duel, k'est grant,
Mut se peine parfurnir
K'a sun seignur vent a pleisir ;
Ele est reine, el est rois,
E en [i]glise e en palois.

Dedication of the Church.

Quant dedié est la íglise
Li rois i grante grant franchise,
E dune mut largement
Dras de soie, or e argent,
Rentes e possessiuns,
Jueus, e mut riches duns,
E l'enrichi e aorna, p. 51. col. 1.
E la franchi e la dua,
Kar aquiter se vout du vuu
Plenèrement, dunt fu tenu ;
E quant out tut co acumpliz,
Li rois forment amaladi,
Ne puet manger, ne puet dormir ;
Sent près est ja de murir ;
Palist, a peine trait aleine ;
La reine grant duel demeine,

Privileges and Treasures given to it.

The King falls into a Trance.

Suef le leve, e suef le cuche,
Baise li e face e buche ;
Mut se deut e pleint e plure,
E pur li Deu prie e ure,
Mais ne trueve en quor cunfort ;
Li rois gist ja cum s'il fust mort.
En transe ad geu plus de deus jurs,
"Mortz est li rois," dient plursurs.
Lore cumence granz dulurs, p. 51. col. 2.
Weimententz, suspirs e plurs :
La reine a poi ne muert,
Ses cheveus trait, ses meins decurt.

The King recovers from his Trance.

Au terz jur, dunt fu merveille,
Li rois, cum humme ki se esveille,
U cum humme resuscitez,
Est ben ja revigurez ;
E ki perdu out l'aleine,
La voiz recovre aperte e seine.
De cuntinace est esbaudiz,
Cum s'il fust tut seins e gariz.
La reine ert en present,
E de ses privez grant gent,
Duc Haraudz e quens Robertz
E li simoniaus culvertz,
Stigantz, prelat de Canterbire ;
Cumence dunc li rois a dire
Sue grant avisiun, p. 52. col. 3.
La estoire dunt fait menciun.

Account of his Vision.

"Quant jovres ere en Normendie,
Mut amai seint cumpainie
De gent de religiun,
Ki n'amerent si tuz bens nun,
Numéement moine ki meine
Haute vie célestieine ;
Mais deus i truvai plus leaus,
Sages, e espiritaus,

Reesnablez e enseignez,
E de vertuz ben entecchez :
Mut me plout lur cumpanie,
E amendai par eus ma vie,
D'afaitement, parole e sens.
Mort sunt andui, passe grant tens ;
Passé sunt en ciel du mund ;
Ben l'ai veu ke of Deu sunt.
Tant cum ai en pees geu, p. 52. col. 1.
Cist dui me sunt aparu,
Par ces deus ke Deu me mande,
E a vus oier cumande,
Seignurs tuz, pur Deu oiez,
Kar pur co sui revigurez.

Predicted punishment of England.

'Trop est vertuz ja en decurs
En Engleterre, e pecchez surs ;
Ne puet durer la suffrance
Ke Deu n'enpreinne grant vengance ;
Tant cum deferrir plus atent,
Tant ferra plus cruaument.
Eveskes, prelat e prestre,
Ne querent mais bons pasturs estre ;
Ovailles ne querent pestre ;
Mais du vendre est checuns mestre,
Rescure les du lu nuls peinne
Ne met, quant e leit e leine.
Prince, e cunte, e li barun
Ne vunt querant si gloire nun
Ne sunt saul k'aver n'engulent.
Povres eschorchent e defulent ;
Vengance ke en avendra,
Un an e un jur durra.
Co ert par guerre e par arsun.'
Atant unt fini lur raisun.

Dis lur jo ; 'Ne put penance
Desturber ceste grant vengance ?'

'Nun,' dient cist, 'purqui lur quers
Plus sunt endurcis l'acres.'
'Cument?' dis lur jo; 'est tant
Sanz mercis Deus cruel tirant,
E si fers k'il ne recorde
De sa grant misericord?
Ert ja jurs ke li suvenge
D'Engleis, e lur honur sustenge?'
Atant respun[d]ent li seint humme:
'Du cunseil Deu sur co la summe
Voirs en dirum, kar a Deu plest.

Allegory as to when the troubles are to cease.

L'arbre vert ke du trunc nest,
Quant diluec serra severée,
E a trois arpenz eloigné,
Par nuli engin u mein
Au trunc revendra premerein,
E se joindra a la racine,
Dunt primes avoit orine,
Li ceps recevera verdur,
Fruit portera après sa flur;
Dunc purrez vus certeinement
Espeir aver d'amendement.'

p. 52. col. 2.

Quant urent fini lur diz,
Des mez oiz sunt evaniz;
A Deu en cel sunt repairez,
E jo en sui tant revigurez
Pur lur prière e lur deserte,
Ke jo de lur diz vus acerte."

Conduct of Archbishop Stigand.

Sul de cele gent, Stigand
L'arceveske s'enva gabant;
Ki s'est turnez une part,
E dit ke reeve li veillard;
Mais li prudem li plus sené
Unt ses dits mut meuz noté;
E curaument unt entendu
L'ordre des motz, e retenu;

The Vision is sent to the Pope.

En escrit unt tuz les motz mis,
E a l'Apostoille tramis
Par epistre, e par legat.
S'est penée d'amender l'estat,
De la dreiture e la justise
Du sècle e de seinte iglise ;
Mais ni pout nuls amendement
Partant mettre entre la gen[t].
S'en fu pus la prophecie
El tens Haraud esclarcie,
Quant Willame duc de Normendie
Victoire out e la mestrie ;
Dunc prist de Engleterre fin
Tut le noblei du real lin.

The Author explains the Allegory:

Droiz est, m'est vis, ke vus die
La summe de la prophecie.
L'arbre dunt dis, signefie
Du regne la seingnurie,
De reims, de flurs, e fruit, garnie,
De foille e verdur enbelie.
Ceste arbre cumenca nestre,
Flurir, fructifie, crestre,
Pus le tens Aelfred le pruz,
K'enoint fu premers de tuz.
Lungement geske ore tard
Après la mort lu roi Aedward,
Quant la gent Haraud descumfite
Fu d'Engleis la flur eslite ;
Dunc fu la bele arbre ramée
De sun propre trunc severée.
A troiz arpenz dunc s'esloingna,
E flestri, e demurra,
Kar es tens trois rois dura
La bastardie, puis returna
A sun trunc e cep certein
Au tens Henri le premerein ;

p. 52. col. 3.

p. 53. col. 1.

Shows the fulfilment of the Prophecy:

Ke après lu roi Aedward
Furent troi sivant bastard;
Haraud, ne Willame, dreit
N'urent, ki veirs dire deit
Ne Willame le secund,
Par real decente, dunt
Esloingné fu par arpenz trois.
Mais Henris, ki fu quartz des rois
Après Aedward, ben reverdi,
Au premer cep ki reverti;
Quant par sa volunté demeine
Mahaud espusa, ki pleine
De ducur fu e de[1] bunté,
De franchise e de beuté,
Fille la nèce roi Aedward;
A la racine out dunc regard,
E a sa veez racine aert,
Fluri, fruit fist en apert,
Quant l'emperice Mahaud nasqui,
E fruit, quant li terz Henri,
K'a repleni de sa favur
Cestui, e regnes entur
E luur e grant charté[2] dune
Partut, cum solail e lune.
Ore sunt roi, ore sunt barun,
E regne, d'un sanc commun
D'Engleterre e Normendie.
S'en vaut meüz la cumpainie,
Ki meuz seit la prophecie
Respundre, e meuz la die;
Mes vis m'est ke cest sufist
A esclarcir l'oscur escrit.

And takes the opportunity of paying a compliment to Henry III. — p. 53. col. 2.

Li rois Aedward a sa fin trait,
N'est nuls ki dolur grant n'en eit;

The King draws near his end.

[1] MS. *e de fu*, but with marks indicating that the words are to be read in the order given above.

[2] Sic MS.—Probably *clarté* should be read.

La char li est ja demi morte,
Sa gent reapele e recunforte ;
E s'est efforcé de parler,
E lur ad dit, "L[e]aus amis cher,
Folie est ma mort depleindre,
Quant Deu le vout, ne puet remeindre."
Puis les regarde e les oilz leve, p. 53. col. 3.
Veit la reine, si li greve,
Ki se pleint, plure, e suspire ;
Ses cheveus trait, ses dras desire,
"Ne plurez," dist li rois, "amie,
De ma mort ne dolez mie,
Ke après meie cest mort,
Ariverai a seur port,
U viverai of mun Seignur,
Tuz jurs a joie e a baudur.

He commends the Queen to the care of his people.

Or vus pri tuz qui estes ci,
Ma leau gent e mi ami,
Ma reine k'est ma muller,
Ki bens ne pus pas[1] cunter,
Ki m'a esté suer e amie ;
Portez li leau cumpainie.
Fille m'ad esté e espuse,
E de vie mut preciuse ;
Honurez la, cum a si bone
Apent, e haute matrone :
Duaire eit plenèrement
E lui maneez e sa gent,
Soient Engleis, soient Normant,
Honurez les tut lur vivant.

His directions as to his Funeral.

En la iglise Seint Pere, a ki
Fis ja vuu, seie enseveli.
A li me rent, e vif, e mort p. 54. col. 1.
Ki m'ert e aie e cumfort."

[1] MS. *par.*

Duc Haraud devant le rei
Vent, e dit, "Sire, par fei
Juré l'ai co est verité;
N'ert humme par mei deserte
Le droite du regne ki apent
A vus, sire, naturaument,
Ki eir n'avez de vus issu,
E le regne avez tenu;
Granté l'avez au duc Willame;
Ni averai pecché ne blame;
Droit a par Emme ta mère,
La reine ki sa fille ere;
Si a sa fille ne le dune,
Droiz est k'il eit la curune;
Kar jo si vus dire le os,
De espuser la ai en purpos;
A la pucele afiancé,
E au duc sui aliancé."
L'arceveske Stigand respunt,
E li prelat ki present sunt:
"Duc Haraud, ben le sacez
Ke si cest cuvenant fausez,
Pur mo[i] le di, a ki apent
A fere ceu seint sacrement,
N'ert prelat en la regiun
Ki fus face la enuncciun;
N'ert humme de nostre commune,
Ki vus mette en chef curune."

Speech of Harold about the Succession:

And of Archbishop Stigand.

Lors ad mande le sacrament,
Cum a bon Crestien apent,
E la seinte enuncciun
Ki fait de peccheez pardun.
E quant tut fu acumpli,
L'alme du cors s'enparti;
Decendent angeles de là sus,
Chantanz *Te Deum Laudamus;*
Tute la curt du cel est pleine
De gloire, e joie ke le meine,

Death of the King.

E Seint Pere, sis chers amis,
La porte ure de Paraïs,
E Seint Johan si druz demeine,
Devant la Majesté le meine,
E Deu sun regne li abandune,
K'en chef li met la curune;
De sa grant gloire l'enseisi
Ke ne serra ja fini.
E si du regne terrien p. 54. col. 2.
Passa en celestien.
Mut fu cist rois benurez,
Ki ci e là fu curunez;
E tant vaut cele plus ke ceste,
Cum fait or plus k'une bleste;
Kar l'une est breve e trespassable;
L'autre seure e pardurable.

Jan. 4, 1066.

El an millisme ke Deus prist
Char, e seissantesme sist,
Puis k'out regné anz xx trois
E demi, Aedward li rois
Murut, quart jur de Jenevers
Pucens du cors, pur se enters.

Prayer of the Author to S. Edward.

Ore vus pri, gentilz rois Aedward,
K'a moi pecchur oiez regard,
Ki ai translaté du Latin,
Sulum mun sen e mun engin,
En Franceis la vostre estoire,
Ke se espande ta memoire;
E pur lais ki de lettrure p. 54. col. 3.
Ne sevent, en purtraiture
Figurée apertement
L'ai en cest livret present;
Pur co ke desir e voil
Ke oraille ot, voient li oil;
De cest ovre vus
Face present

Ma poverté a
Plus n'estent,
N'ai or ne argent en ma baillie,
Pri Deu k'après ceste vie
En regne celestien
Regner pusse of vus. Amen.

Miracles at the Tomb.

Ne puet virtu tapir en umbre ;
Einz se multiplie e numbre
De miracles e vertuz,
Ke Deus pur li
Feseit a muz.
Le cors puet hum ensevelir,
Mais sa vertu ne puet tapir ;
Le cors de lui ki puceus fu
Ne puet mort estre corrumpu ;
Peccheur, salu,
Malade i trove
Sancté, de seinteté k'est prove.
N'est ki vire a bone entente p. 55. col. 1.
Ki de ses maus reles ni sente.

Cure of a Norman.

Uns povres nez de Normendie
De povere e messaise vie,
Ki del aumosne lu rei fu
Tant cum vesqui sustenu,
Cuntrait de membres e nerfs ;
Li pe li sunt au dos aers,
Les meins li sunt e meins e pez,
A trestelez s'est apuiez.
Purpensez s'est de un e[n]gin
Par quel s'enva par le chemin,
Un auget u s'est asis,
E se trait memes li cheitifs,
En chemin nagge sanz flot.

Des grantz vertuz Seint Aedward ot
Là gent tute recunter ;
Atant se est trait a Westmuster,

E là vent a quanke peine ;
Ce fu meimes la simaine,
Ke li rois Aedward transi
Du mund. Se pleint e dementi ;
" Ai rois Aedward deboneire,
Ke ne me cleimme ne pus taire ;
Tu me suz pestre e vestir,
Dunt poieie vivere e chevir,
Mais ore muer sanz par murrir p. 55. col. 2.
Ki de murrir ai grant desir.
De tutz partz de benz ai perte,
Malade sui e en poverte ;
U m'enguttez de ceste vie
U eie de mes maus aie."
N'out plustost fini ses diz,
Ki li cuntrais n'estoit gariz ;
As gambes e as paez se dresce,
Ne i sent chose ki le blesce.
A ceus ki i sunt tuz ensemble
Merveillis de la vertu semble.
Acrue est e renuvelée
Du roi la fame e renumée,
K'el busoignus fist teu cunfort
Devant e après sa mort.

Diverses graces e vertuz
Avoit li reis Aedward suur tuz ;
Mais de vue restorer p. 55. col. 3.
N'avoit unke co crei sun per.

Cure of Six Blind Men.

En mois ke li rois fu mort
Avint, cum vus ben record,
Sis avogles de un, ki n'out
Fors un sul oil dunt il ver pout,
Menez sunt par le pais :
Cum povres meseisez mendis,
S'en puis dire merveille e voil,
Saet avogles urent un oil.

A Westmuster sunt cist venu,
E là urent au seint sarcu;
"Ai reis," dient, "debonaire,
Fai ke ja soleis faire.
Quant estoiez en mund obscur,
Avogles dunas luur[1]:
Or est clers cum est la lune
U solail; clarté nus dune
De vostre clarté, grant Aedward;
A nus chitifs kar dunez part,
Ki ore luur avez dublé,
K'en mund n'avoies orb trublé."

Esvus ke cist ki la rute
Meine, ke ne veit gute,
Un autre oil ad receu,
E tuz les autres ad veu
Ses cumpainuns k'il seut mener, p. 56. col. 1.
Checuns de eus clers oilz aver,
E unt tut receu la vuue;
Dutent ke seit faunfelue;
Dist l'un a l'a[u]tre, "Cumpains, as
La vue?" "Oil, *Deo gratias.*"
Quant les grantz vertuz entendent,
A Deu e au seint graces rendent,
A ki seit e loenge e gloire
Ki de ses pecchurs ad memoire.

Harold's seizure of the Throne, and Coronation.

Duc Haraud ki estorez ere
De chasteus e tressor sun père
Godwin le cunte de Kent,
K'asez out del or e argent,
Chevaler merveillus ki fu
De hardement, force, e vertu,
Riche e large e mut mecant;
Chevalerie ama, nulus tant,

[1] It is impossible to decide whether the MS. reads *luur*, or *li jur*.

Pur la reine Edi[t]h sa suer
Fu cremuz e amez de quer ;
Grantz fu e apertz e beus,
Mes meins, k'il ne parut, leus ;
Il se fist de muz eslire
E curuner ; kar cuntredire
Nel osa nuls, e co fu tort
E co fu cum vus record,
Cuntre serement e esgard, p. 56. col. 2.
Ki fait fu par lu roi Aedward,
K'avancer deust duc Willame,
Ke il enfreint, dunt pus out blasme,
E sulum la prophecie
Roi Aedward, perdi la vie
E regne e terrien honur ;
Cum bein parvit, a chef de tur
Averez e acumpliz
De Seint Aedward trestuz les diz,
Quant ducs Willame out vict[oire],
Cum vus recunte l'estoire.

De la Tephanie fu la feste,
Curune mise sur sa teste ;
E lendemein ke rois Aedwar[d]
Muruit, ke mut li fu vis tar[d],
De seculers e lai gent,
Par orgoil sudéement,
Sanz sacrement de seint iglise, p. 56. col. 3.
Fu curunez e sanz servise.

Une grant avisiun
Fait l'estoire mentiun ;
Cum il apent a [ma] matire,
Escrivere le vus voil e dire.
Tostins, frère Haraud lu roi.
Quant ot dire[1] de ceu desroi,
Ke Haraud est ja curunez
Dolenz est e mut irez,

[1] MS. *dere.*

Kar s'entre heient de mort,
Nuls ni pout unc mettre acord.
L'un fu runce, l'autre espine,
Issuz de male racine ;
Tostins se pensa de venger
De Haraud[1] k'il fist enguter,
E exuler fors de terre.
Pensa mut de sucurs quere,
De vers le Northz sa voie tent,
Au rei de Norwei vent,
Haraud Harfager k'out nun,
De grant poier e mut felun,
Riche de gent e de navie,
E requert de li aie :
Tant l'enchace e le sermune,
Li rois, k'a li s'abaundune,
Of[2] Tostin vent en Engletere,
Le regne e co ke i a cunquere.
En Northumberlande a port,
Venent of ost plentif e fort ;
Sanz desturber e sanz peril
Arivent of ses nefs près de mil ;
Chevauchent, en la terre vunt,
Occise, arsun, e grantz maus funt.
Li quens de Norhumberlaunde
[3][A s]a gent e ses veisins maunde,
[K]i asemblent e grant oste funt ;
[C]untre ceu roi et Testin vunt,
[C]umbatent a ceu Noreis,
[Ma]is descumfit sunt li Engleis,
[Lor]s fu Tostins mut orgoillus,
[E li] rois de Norweie plus.
E venant avant en la terre, p. 57. col. 1.
Tute la croient ben cunquere ;

Landing of Tostin and Harold Harfager.

Their Victory over the Earl of Northumberland.

[1] MS. *Hararaud.*
[2] MS. *Os.*
[3] The MS. is injured here.

Vers Euerwik tenent lur veie
Tostins e cist de Norweie.

Distress and Illness of Harold.

Quant l'ot Haraud, rois d'Engletere,
Ire ad en quer, n'out unc mais maire ;
Assembler fait tute sa gent
Du regne communaument ;
Mais quant deust muver of sa rute,
Le susprent en la quisse une gute
Forment, ke n'alast un pas
Pur tut le tresor de Damas.
Lors ad duel de tutes parsz,
Crent k'il seit tenuz cuarz ;
E k'em quide ke il se feigne,
E ke Tostins tuz les suspreingne,
Ke des Noreis a il grant numbre,
Ki sunt ja passé le Humbre
Près de Euerwic, e mut s'espant, p. 57. col. 2.
E funt destrucciun mut grant.
Li rois Haraud s'en angoisse,
Ne seit en ke fere puisse ;
Ke sa quisse est mut emflée,
E sa gaumbe ja ranclée.
Nil ad dit a nul del mund,
Nis a ceus ki of li sunt ;
Devoutement Seint Aedward prie
K'il li soit cunseil e aie.
Tute la nuit se pleint e pluure,
A jointes meins e lermes ure,
Prie le Seint pité l'enpreigne
Le garantie, guie, apreingne :
E dist, "Du regne sui pensifs,
Ne putchaler si jo peris."
Lores promet amendement
De ses trespas plenèrement ;
Atant l'aparut Seint Aedward,
K'a sun desir avoit regard,

Ki ja au bosoin ne faut,
E tut gariz rent roi Haraud :
Ore n'a mais penser n'angoisse,
Mais ces Noreis veincre pusse.

His Cure by S. Edward.

Uns abés fu de Ramseie,
Ki Alexe out nun, de seinte vie,
E li aparut seint Aedward.
"Entent, ami," dist, "ceste part.
Va dire au roi Haraud
K'il seit heitez, hardiz, e bauz,
Ne de ses enemis n'eit garde,
Ne ke eus assembler ne tarde,
Ne a Arfager ne a Tostins,
N'a lur estranges barbarins ;
A ceste foiz n'el voil faillir,
K'il n'eit victoire a sun desir ;
E face après k'il ad promis,
Cum jo pur sun bein li dis :
E ke ne seit si os k'il sente mette
De enfreindre chose k'il promette.
Promis m'a seurement
De ses trespas amendement,
E ke fauseté ne empreingnes
Cunter, dirrez li enseignes.
K'avant avoit grant dute, p. 58. col. 1.
Desturbet fu par une gute ;
Duta k'en crust k'il se feint ;
A nuls fors a moi se pleint :
Gariz en fu sudéement."

Appearance of S. Edward to the Abbot of Ramsey.

His advice to Harold.

E li abés quant il l'entent,
Le message au rei va dire,
E cum dit a i la matire,
Un point ne lest k'il ne li die
Del esnuise[1] maladie,

p. 57. col. 3.

[1] MS. *esnuuse*.

E du surplus le messagé,
Cum cist ki fu resnable e sage.
Li reis ki mut ben recunut
Les enseignes, lez en est mut.
A grant joie e a baudur
Gent apparaille au grant estur,
Ki sunt asemblé mut tost;
Si en funt mut plentif ost;
Set legiuns i sunt numbrez,
Ben de cumbatre aparaillez;
Vers Euerwic sa voie tent,
E a forcible gent i vent
Of ses Engleis, ki a ceu tens
De grant noblei furent e sens.
Rois Harfager en purpos out
Par cunseil Tostin, a ki plout,
K'a Euerwic fust en sé posez p. 58. col. 2.
Del Arceveske, e curunez.
Si avoit fait grant occise,
E la cuntré a flambe mise,
Mil hummes lais, e prestres cent,
Mis ad a mort e a torment.
Haraud li rois d'Engleterre
Chevaler bon e fers en guerre,
Du cors enters seinz e gariz,
E par Seint Aedward tut esbaudiz,
Près d'Euerwic ad encuntré
Ses enemis a grant ferté
A l'ewe e pund de Esteinford.
De gent i fu meint milles mort,
K'a la bataille i fu ferrue:
Plus morteu ne fu veue;
Mort i fu rois Harfagers
E Tostins[1] si cumpaigniuns fers,

Harold advances to meet the enemy.

Battle of Stamford Bridge.

Victory of Harold.

[1] MS. *Stostins.*

E gent dunt ne sai le numbre, p. 58. col. 3.
Puur le pais encumbre;
[1] Livereisun funt du cors,
Ki sunt detrenchez, lus e corfs.
Li rois Haraudz de la victoire
A Seint Aedward rent graces e gl[oire].
Ke mortz est par Haraud Tostin,
De cest cunte prove la fin,
Cum mustra la desestance,
Ki fu enter eus en lur enfance.
Acumpli fu tut, mes k'a tart,
K'out dit avant li rois Aedward.
Mut fait a creire profecie,
Kar verité pas ne ubblie;
Pecchée tapist au cumencail,
Mais trop mustre mal au finail.

Ai Deu de gloire omnipotent,
Ki terre, e mer, e firmament,
Solail e lune of lur luur, p. 59. col. 1.
Estoilles crias en quart jur,
Mut fait apriser ta sufrance,
E a reduter ta poissance;
Au roi Haraud grantas victoire;
Ke il eust de vus memoire,
Pur vus recunustre a seingnur,
E aver vers vus amur,
E fust a vus obéissant,
Ki li feis honur si grant.
Tu la treis cum fait la mère
Sa porture, ke ele ad chère:
Mais li reis ne se chastie,
Ne a Deu s'en humilie. Character and conduct of Harold.
Mais après cele grant gloire,
Dunt vus faz en cert l'estoire,

[1] MS. *Livereisun.*

Devint li nuveus rois Haraudz
Si orgoillus, si fers, e baudz,
Si fruiz e si cuveituz,
Ke devant li ni fu teus nuls,
Ne fist ren co k'out promis ;
Einz ala de mal en pis.
Promis out devant l'estur,
Ki par pruesce e par baudur
Cunqueroit sun enemi,
Suen fust le cunquest de fi.
Mais après fist le cuntraire, p. 59. col. 2.
E pur servise hunte maire,
Par quei l'amur de sa gent
A perdu communaument ;
Ses hummes reint e emprisune,
As bons tout, as feluns dune,
Bois asarce e maisuns art.
Mut l'enchastie Seint Aedward
Pur sunge e par avisiun,
Mais ne fait si[1] gaber nun :
Plus cuveite or e argent blanc
Ke ne fait sansue sanc ;
Marchant semble u usurer
Plus ke prince u chivaler,
Plus prise aver u marchandie
K'armes e chivalerie.
Co fist pecché e encumbrer,
Ne puet parjure fusuner.

William Duke of Normandy demands the Crown.

Ducs Willames ben l'ot dire, p. 59. col. 3.
Au quer en a grant [desire]
Nel fine de amonester
Par lettres e par messager,
Ke il sulum sun[2] serement
Feist ke a leal prince apent.
Mais cist de tut co ne tint cunte ;
Einz fist a messagers grant hunte ;

[1] MS. *se*. [2] MS. *sur*.

Dist k'a parfurnir n'apent,
Ki est a force fait, serement.

He sends to the Pope Alexander (II.), and to the King of France.

Ducs Willame cest eschandre
Mustre a le[1] Pape Alisandre,
E a Philippe rois de France,
E prie ke il li avance
Sun tort venger e droit cunquere
Par force de bataille e guerre.
Aparaille lors navie,
Tresor, e chevalerie,
E vent a Seint Valeri ;

Landing of William.

E quant ad vent e tens seri,
Mer passe, en Engleterre arive ;
E quant est venuz a la rive,

He builds a Tower.

Une tur ferme e renuvele,
Ke li ducs Hastinges apele,

Origin of the name of Hastings.

Hastivement ke fu fermée,
E pur co fu si appelée.

p. 60. col. 1.

La nuvele est espandue,
E par le regne tost seue ;
Li rois fait sa gent banir ;
Plursurs resoingnent venir,
E ki vindrent, vindrent enuiz,
Kar li rois fut mut haïz ;
Ki reint les out e enchartrez
Laidiz e desheritez.

Miracles at the Tomb of S. Edward.

Turner cuvent a ma matire,
Dunt vus oi em purpos dire ;
Loing e près checune part
Crest la fame Seint Aedward,
Ki les peccheurs a Deu acorde,
As doillanz fait misericord,
As almes fait avoir salu,
As cors saunté, force, e vertu :

[1] MS. *la.*

E plus vaut salu del alme
K'or u argent, u soie u balme ;
U plus vaut saunté du cors,
Ke nuls terrien tresors.
Ke vaut a humme tut le mund,
E les nobleis, quanke i sunt,
Si l'alme en eit desturbers,
E le cors n'est seins ne enters ?
Ki ses vertuz en sun livret
Seint Aedward escrit e met,
Cest miracle ki est apert p. 60. col. 2.
Escrit, dunt li pople est cert.

Cure of a Blind Sacristan.

Uns humme gentiz, mes poveres, ere,
En l'iglise servi Seint Pere,
Ne vit gute, einc a la vue
D'ambe deus les oilz perdue ;
Cum il pout fere en l'iglise
De marglers parfist le servise,
E les seinz as ures sune,
Du luer vit ke hem li dune.
Suvent requert Seint Aedward
K'il eit vers li sun serf regard ;
A sa tumbe suvent ure,
E a genoissuns i plure ;
Prie le Seint ke il e[n]tende
A sa prière e vue rende.

Avint un jur de relevée,
Ke l'ure estoit ja passée,
Ke li moine deussent lever. p. 60. col. 3.
Quant tens fu deust cist suner,
Mais li margler pas ne sune,
E passe l'ure de nune ;[1]
E s'endort ferm en muster.
Cum plout a Deu a li mustrer,

[1] This line is repeated in the MS.

Vis li est ke Seint Aedward
Leve, e s'en vent cele part.
Enpeint le serjant e l'esveille,
E le reprent k'il tant sumeille ;
"Levez," dist il, "danz perecus,
Ke il est ja u nune u plus :
Mi moine deussent lever,
Nune a cest hure chanter."
A l'esveiller tut l'estune.
Atant li rois, portant curune
E ceptre, vers l'auter tent,
Ki de sa grant luur resplent ;
Cist ce leve ki ja clier veit,
Ki uncore ben regarder creit
Li rois Aedward ki s'est partiz ;
Effreez est e esbaïz ;
Al grant auter va tut dreit,
Cum cist k'est tut seins e cler veit :
A la tumbe va Seint Aedward
Ke il ni est vis li est tard ; p. 61. col. 1.
E rent au Seint e grace e gloire
Ki de ses serfs ad en memoire.
De cel ure en sun vivant
Des oilz fu seins e cler veiant,
E parfurni sun servise
Des cloches suner en l'iglise.

Other Cures.

Fame s'espant cum fumée
D'encens par fu ki est muntée;
Testmoin de gent veritable
En rent fame veritable ;
L'oil verrai ki cerche l'ovre,
Les vertuz partut descovre.
Li langerus ki unt bosoing,
I sunt venuz de près e loing ;
Ke n'est nule si forte e vive,
Si seure u si hastive,

Cum est mescine du cel,
Quant decent sur le mortel:
Kar li peccheur i unt pardun,
E li malade garaisun;
Bocu, e tor[t], e pilentic,
Muet, gutus, e pleuretic,
Li langerus, e li flestri,
Li emflé, e enganni,
Li cuntrait, e li leprus, p. 61. col. 2.
Li forsene, e li feverus,
Li surd, li paralitic,
Li avogle, e li ydropic,—
En chescune maladie
Fait Deus a ses feus aie,
Par la prière Seint Aedward,
Ki ses sugetz cunseud e gard;
E k'en terre li funt honur
En cel eient par li sujur.

Au Pere seit omnipotent
Glorie pardurablement,
E a sun fiz especial,
E a lur Espirit cummunal.

Conduct of Harold.

Vengance Deu vent tost u tart,
A reduter fait mut teu dard.
Cum plus demure e plus est grefs,
Lung sulum la cupe u brefs;
Co di pur le rei Haraud p. 61. col. 3.
A ki ne cheut cum li mundz aud;
Ki met tute sa entente
Terres seisir e faire rente
Cunter e saver les[1] summes
D'eschaecteus a gentilz hummes;
Gardes destruit, e poveres reint,
Ne cheut s'aucun ses pleint;

[1] MS. *læ*, the scribe having first written *la*, and then wishing to alter it to *les*.

Pur une simple parole
Les met en chartre e en geiole ;
A droit u tort chasteus seisist,
Gentilz femmes enbastardist.
Pur aver veut mariage,
Gentilz hummes desparage,
As maus ahert e as bons nuit,
Seint iglise reint e destruit,
Les cuntez e barunies,
Eveschées e abbeies,
E autres eschaetes tutes p. 62. col. 1.
Tant tent ke soient destrutes ;
Cunseil ne dit de prudumme,
Ne prise vaillant une pumme ;
N'averoit mester ke Deu sufrist,
Ke teu tirant regne tenist.
Nepurquant Deus, a ki plest
Ke bons seit chescuns, ki nel est,
E desire le pru chescun
E k'ateingne a sauvaciun,
Le fait garnir mut ducement,
E amonester suvent
Par blandir e par manace ;
Ke de Deu eust la grace
Par Seint Aedward ki pur li prie,
Ke Jesus ament sa vie,
Par avisiun e sunge,
Ki n'est fentosme ne mencoinge.
Suvent de nuit, suvent de jur, p. 62. col. 2.
L'apert li seint Cumfessur,
Aedward li rois, ki l'enchastie,
K'il voille amender sa vie.
Mais cist ne deingne ne ne veut ;
Dunt sis amis Aedward s'en deut.
Deners cum usurer amasse,
De gent reindre ne s'alasse,
Cum vescunte al eschecker
Set pur deners acunter ;

Armes e chivalerie
Del tut despit e ublie ;
Des hestoires n'enquert, n'en oï,
Ne d'anciene geste un mot.
Marchand meuz ke prince pert ;
K'of ses fardeus feires quert.
Nepurquant bons chivalers
De cors fu seins, forz, e pleners ;
Ne fust plus truvez en la terre
Force en estur u cuinte en guerre.
Mais pecché e malicun
Si grant fesa, si grant lascun,
Ke ne pout prendre foisum
K'il n'alast a perdiciun ;
Ke orgoil e surquiderie p. 62. col. 3.
Soillent mut chivalerie.

Conquest of England.

A ma matire pas n'apent
De vus dire mais brefment
Du grant cunquest d'Engleterre,
Si pur esclarcir nun e fere
Entendre cum la vengange
Seint Aedward avoit grant poissance,
Ki tant pria Haraud li rei
Ke il tenist ses diz e fei ;
Mais il lessa a nunchaler ;
Pur co li vint grant encumbrer.

Rois Haraud hastivement
Va cele part a pou de gent,
Ne vout sun grant ost atendre,
Ne cunseil de suens entendre.
Tant fu li tyranz Haraudz
Orgoillus, e fers, e baudz,
Pur la victoire ke il eu[1] out p. 63. col. 1.
Cuntre Noreis, cum a Deu plout.

[1] MS. *eu en.*

Li ducs Willame al ariver
Chei suvin sur le graver, William falls on landing.
As meins se prent a la gravele ;
A un chivaler k'il apele
Dist : "Ke puet signifier ?"
"Ben," co dist li chivaler,
"Engleterre avez cunquise,
La terre as meins avez ja prise."
Li ducs ki s'arma tost après,
Sun hauberc endosse envers.
Dist ki l'arma, "Seit tort u dreit,
Verruns ke li ducs rois soit."
Li ducs, ki la raisun ot,
Un petit surrist au mot ;
Dist, "Ore seit a la devise
Celui ki le mund justise."
Lores se fait li ducs cunfès, p. 63. col. 2.
E puis acumenger après,
E vue a faire un abbeie
Si Deu li saut honur e vie,
En l'onur de Seint Martin :
E co acumpli ben a la fin,
Ke bein parfurni sa promesse.
Sur sun escu fait chanter messe, Battle of Hastings.
E pus fait ordeinner sun ost.

Li rois Haraud, ki s'en vent tost
Ki l'envaï premèrement,
Perca e desrund sa gent,
Cum fait dromunz wage en und,
Quant curt siglant en mer parfund.
Li rois fu tut li premer,
Ke en tut l'ost n'avoit sun per
De force et de chivalerie,
K'avant tuz les autres guie,
Ki passe, départ e desclost
Des Normanz le forcible ost.
Oissez lances briser,
Gent e chivaus trébucher.

Volent setes quareus e darz
Espessement cum gresle en Marz.
Crest l'estur, e a pou d'ure p. 63. col. 3.
Turna la descumfiture
Sur le ducs e ses Normanz.
Li ducs k'avertiz fu e vaillanz,
Sa gent reapele e amoneste:
"Ke put estre," dist il, "ceste
Cuardie, segnurs Normantz?
Ki ancesurs ave[z] si grantz,
Reis Rou, ki as coups de lance
Descumfist le rei de France,
E le mata enmi sa terre
Par force de bataille e guerre;
E ducs Richard k'après li vint
Ki li diable ateint e tint
E le venquit e le lia,—
E vus failliz, forlignez ja!
Sivet moi, ma gent demeine.'

Atant s'est turnez par la pleinne,
E fait en un val parfund p. 64. col. 1.
Des plus hardiz ki i sunt
Muscer; e cist sunt en agueit
Geske li ducs mests de eus eit.
Li Engleis sunt esbaudiz,
Plus seurs e plus hardiz,
E sivent a grant espleit,
Tant ke passé furent l'agueit;
K'asaut ja l'arère-gard
Ki de co n'aveit unc gard.
Li ducs fait semblent de fuir,
E vers la mer de revertir:
Dunt Engleis of rei Haraud
En sunt si orgoillus e baud,
K'asparpillez sunt en la pleinne;
Li ducs pensé k'il les e[n]ceinne;
Si fist il cumme perdriz. p. 64. col. 2.
Lors cumence li chapeliz,

E fu l'estur crueus e forz.
Mahainnez e muz des morz
Ja del un e l'autre part.
Li rois feruz en l'oil d'unt dart — Death of Harold.
Chet, e tost est defulez,
Periz, ocis, e adirez;
E sun estandard abatuz,
E li ostz d'Engleis vencuz;
E murut i quens Gruith si frère,
E quens Leuwine: mortz i ere
D'Englois mutz e de Normanz,
Nuls ne set ne queus ne quanz.
Si a ja duré l'estur
Sanz repos trestut le jur.
Mut est grant le duel e pleinte
Du sanc d'ocis fu l'erbe teinte.
L'ost d'Engleis s'en va fuant,
E le sivent forment Normant. — Defeat of the English.
Li ducs en la bataille tute
De sanc ne perdi nis gute:
Trois chevaus ocis ceu jur
Furent suz li en l'estur.

Quant est seur de la victoire, p. 64. col. 3.
A Deu en rent e grace e gloire: — Burial of Harold.
Les morz fait ensevelir,
E beu le servise acumplir.
Le cors le roi Haraud unt quis,
E truvé entre les ocis:
E pur co ke il rois esteit,
Granté est k'enterrez seit
Par la prière sa mère.
Portez fu le cors en bère,
A Wautham est mis en carcu
Kar de la maisun fundur fu.
* * * * * *[1]

[1] A leaf has been torn from the MS. here, the first words of which, *A Seinte Calixte*, are given as the catchwords at the foot of p. 64.

Opening of S. Edward's Tomb.

Le drap dunt fu envolupé p. 65. col. 1.
Enter trovent e coluré ;
E quant le vis est descovert,
Enter le trovent e apert.
Le chef, les meins, les pez manient,
E cum de un vif cors dormaunt plient :
L'eveske Gunnolf, ki se i fie,
La barbe chauve planie,
Dunt un peil embler hi vout,
Mes de la barbe saker nel pout.
Li abès Gilebert l'escrie,
" Sire esveske vus nel frez mie,
Un seul peil n'en porterez."
E cist respunt, " Abès, sachez,
Je le tendroi a cher tresor ;
Plus l'ameroi ke fin hor ;
Mais ke li vent a pleisir
K'enter seit sanz ren partir,
Eit tut sun cors entèrement
De ke le jur de jugement ;
A dunt avera gloire duble,
Ne vout k'em l'entame u truble."

Le paile ke sur li fu
Unt remue e retenu.
En liu celu[i] un ausi bel p. 65. col. 2.
Unt mis, mut riche e bel ;
Overé fu mut richement
D'or fin e de argent,
Ki aveit fet rois Willame
A l'honur Seint [A]edward e fame,
E l'iglise de Westmuster,
Ki n'a en reaume per ;
Kar li lius dediéz ere
De meimes l'apostre Seint Pere,
E digneté ad du regal ;
Parquei di, n'ad peringal.

La est la mansiun des reys,
E lur graunz curz e lur paleys.
A l'iglise ne deit faillir,
Ki rois est, einz deit meintenir.
E quant k'apent a la meisun,
Kar il est dreit patrun,
Honurez e beau serviz
Hy est Deus of ses eslitz ;
Hou li peccheur en unt pardun,
E li malade garisun.
Issi finist l'estoire
De Seint Aedward k'est en gloire.

TRANSLATION.

DESCRIPTION OF THE ILLUSTRATIONS.

I.

Here are painted in portraiture
The holy kings, whose fame endures:
Who formerly were kings of earth,
Who now are kings in Heaven.
From their lineage was extracted
Edward, of whom this book is written.

II.

Suanus, a felon Dane,
Of the English makes destruction;
The people despoils, and houses burns;
Woods and gardens roots up.
They who of the land of Saint Edmund
Are, of him make great complaint.

III.

Ethelred[1] sends into Normandy,
In order to have peace and protection,
His wife and his children,
That the duke may be their protector
Against Cnut and his Danes:
And he receives them at once.

IV.

Edmund with Cnut here is combating:
Cnut who is more skilled in craft and deceit
To Edmund this counsel gives,
That between them they divide their crown.
By the good permission of Heaven
The gentle Edmund his counsel believes.

[1] The MS. reads Aelfred, an error for Aeldred, *i.e.* Ethelred, v. l. 231.

V.

Alfred comes into his country;
Godwin, who was his pretended friend,
Makes him a semblance of friendship;
At night seizes and firmly binds him;
Causes him to be brought to the king,
And he causes his eyes to be put out.

VI.

Destroyed is religion,
There you would find nothing but sorrow;
Much increases the woe by war,
Evilly governed is England;
This one despoils, this slays, this burns.
The Queen Emma departs.

VII.

To redeem the honour of his mistress
And to restore her fame,
Fights the dwarf Mimecan
With the huge old monster Rodegan:
Cuts off his feet, so is acquit
The lady of the suspected shame.

VIII.

Here dies King Hardecnut,
Who was a powerful and valiant king.
The confusion now springs to the highest point,
Destruction and war increase,
Nor does the strong cease from injuring
The weak, in the ills which increase.

IX.

The Bishop of Winchester,
Who sees so many ills both rise and increase,
Is asleep, and sees Saint Peter
And Saint Edward who was at his side;
To the bishop the old man
Promises, that Edward shall be king.

X.

Edward languishes without comfort:
Alas! says he, would I were dead!
I alone remain of my lineage,
Who have been slain by cruel people.
Sire Saint Peter, to you I render myself;
To me thy pilgrim attend.

XI.

A messenger comforts him:
Of Hardecnut carries the news
That dead is the cruel tyrant;
God has delivered the land
From the bloody Danish bastards;
Edward is elected king.

XII.

Here come the English barons,
Who take Edward by their hands;
They say to him, Come you away,
For the crown awaits you
Of England; come thou, Edward,
That thou art not arrived seems tardy to us.

XIII.

His treasure, which was plentiful,
Sees the king, gold and money;
The enemy sits on the top;
This sees the king, but none other.
To the poor he gives this collection,
Remits the ever crying debt.

XIV.

So as to display itself unguarded,
Open was forgotten a chest
Of money; a serving-boy covets,
And plentifully helps himself to the money;
He goes, thus carries off a great portion
Twice. Begone, says King Edward.

XV.

At London are assembled many people,
They hold a council and parliament;
They say to the king, Our will
Is, sire, that you take a wife,
That we may have a sure heir and head.
He takes this short day to answer.

XVI.

Edith, who was the daughter of Godwin,
Of great sense and good genius,
Who is learned in literature
And skilled in portraiture,
In rich and noble work,
Had no peer as far as Constantinople.

XVII.

Edith, the beautiful and richly arrayed
Daughter of Godwin, is crowned;
And King Edward marries her
By common counsel and agreement;
The pair was very glorious,
Good is the wife and good the husband.

XVIII.

One day of Pentecost it happened,
The king who held court at Westminster,
Crowned, where he heard mass,
Conceals his thought in his heart;
The Danish king who to trouble him
Thinks, he sees drowned in the sea.

XIX.

The king falls headlong into the wave
Of the swollen and deep sea,
As he wishes to mount from a boat on board
Of the ship, so I truly relate;
When they have lost their king, all the host
Discomfited makes off very quickly.

XX.

The king has given in charge to the Commons
Everything that belongs to his crown;
All his purpose word by word
Of his vow he discloses to his people;
He asks leave his voyage
To make. The barons will it not.

XXI.

Two bishops are chosen,
By whom well shall be performed
This important royal message;
Since they are both wise and loyal,
So they will acquit of his pilgrimage
The king, which he owes in his heart.

XXII.

Then depart the messengers,
The king has many a prayer for them offered,
That their desire may be accomplished,
As may please God;
Sufficient gold and silver he finds for them,
And they depart hastily.

XXIII.

The messengers come to Rome,
They show the whole of their purpose;
A full council there they find,
Which takes pains to make them succeed.
The privilege is obtained,
And is confirmed by the council.

XXIV.

The messengers with joy return,
Undertake their journey, and soon arrive
With great grace and blessing
Of Pope Leo, who was a holy man,
Who causes it to be noted in the register,
As the legists have directed.

XXV.

Saint Peter appears to a hermit,
As says the history which is written,
Dwelling in a wood of Worcester;
And says, Joyful can the king be,
For according to the pleasure of the Son of Mary,
All his need is accomplished.

XXVI.

He sends the vision to the king,
Which can be nothing but true;
He names the manner and the time
Of the privilege written at Rome:
The king clearly proves its truth,
For he finds the writing agreeing.

XXVII.

Of the messengers, when it is known,
The king is glad of the arrival,
Who their message have performed:
The more sure and rejoiced is he.
For the sake of God who made the sun and moon,
To the poor of his treasure he gives,
In order to render up to God and Saint Peter
The wealth which he in his journey to Rome to expend
Had in purpose, and also for the monastery
Which to Saint Peter he wishes to restore.

XXVIII.

The king humiliates himself much;
He carries the deformed man, who beseeches him;
The king has pardon of his sins;
The deformed man cure of his body;
Each of them receives health;
In fulness God sends it to them.

XXIX.

Long time before was founded
A church the name of which was Thorney,
Which King Sebert founded,
Who was nephew of King Ethelbert:
To Saint Paul one erected there a church,
The other to Saint Peter on the Thames.

XXX.

Good man, a person cries out, and departs not
From the Thames, that he may cross it;
Much he entreats, and says that he shall have
Profit, who will carry him across;
A fisherman, who this hears and sees,
Goes, in his boat receives him.

The fisherman with Saint Peter arrives,
Who waits and sits on the bank;
Saint Peter, the doorkeeper of Heaven,
Goes to dedicate his church;
Of angels a very large company
Do him service and great assistance.

The angels sing at the service,
At night, when they dedicate the church;
So much light is there now from Heaven,
That it seems to the fisherman,
That the sun and the moon
There lend and give all their brightness.

XXXI.

When Saint Peter had caused him to see it[1],
He returns to the boat of his fisherman,
And with great gentleness instructs him
How he might have a draught of fish;
Concerning a salmon he tells the fisherman
To carry it, as from him, to Mellitus.

[1] I have translated this as if *a voire*, but with hesitation.

In the morning, when day appeared,
Mellitus meets the fisherman,
Who was mindful and wise,
And well accomplished his message
Of his salmon with propriety,
And then of the dedication.

XXXII.

To the people preaches Mellitus,
And with full certainty tells them,
That this night crossed the Thames
Saint Peter and dedicated his church;
'That you may take care that you know it,
We find there sufficient proofs.'

King Edward calls this holy place
The gate of Heaven, improves and loves it;
But the church was old and in disorder;
Wherefore he causes to come there a great band
Of masons and carpenters,
That the monastery may well be restored.

XXXIII.

When he has finished his work,
He wishes to have more certainty respecting it;
He wishes that the Pope should confirm,
That always fixed and firm may be
The freedom of his church,
To which he had given so much thought;
He has some of his loyal friends
For that to Rome sent.

XXXIV.

At a council, which was a general one,
Before the Pope and Cardinals,
Is ratified and confirmed
The privilege, and then delivered
To the messenger of King Edward,
Who takes leave, and gladly departs.

XXXV.

When the king hears the news,
His heart with joy is renewed;
Now is he sure, now is he at ease;
He holds assizes, for ever quiets
The troubles of his land;
Nor can there arise strife or war.

XXXVI.

When the chaplain raised
The body of God between his hands,
The king sees it all in semblance
Of a young and beautiful child,
Who gives his blessing to the king;
And this sees the Earl Leofrei.

This circumstance was concealed
Until was ended the life
Of King Edward, in order that such a secret
Might not bring pride to the king,
And much he prays the Count Leofrei
That he recount to none the vision.

XXXVII.

A woman young and beautiful
Under the throat had sores,
Nor could obtain a cure
By man's art, but only from God,
Which made her mouth offensive;
The king cures her by touching her.

XXXVIII.

A blind man, who was ill,
Had darkened and weak eyes;
By the water, with which his hands washes
The king, is the blind man healed;
He strokes his beard, and makes trial,
Finds the miracle true.

XXXIX.

His fame extends by report:
A townsman of Lincoln by birth,
Who for three years was blind,
Well believes that he by the virtue
Of this water aforesaid
Should be cured, takes of it, goes off quit (of his blindness).

XL.

The carpenters are cutting in a wood
The material which they choose.
One falls asleep, and when he wakes
Loses his sight, whence was a wonder;
He goes to the hostelry, but one conducts him,
And he lives in grief and distress.

XLI.

By a circumstance which happened,
A man blind for nearly twenty years,
From the king, of whom he heard so much good said,
Receives health as he desires;
Him guardian of his house makes
The king at his own charges.

XLII.

Wonders I wish to tell you:
Four men who have a single eye,
For a man, who has one eye, guides
All the blind company,
Obtains part of the water
With which King Edward washes his hands,
Through a servant who takes and carries it off;
All four together are cured.

XLIII.

The king sees the sons of Godwin,
Harold the elder, the younger[1] Tostin;

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[1] The reading of the MS. is "Harold the younger, the elder | Tostin," but this is clearly an error of the scribe.

The elder fights with the other,
Strikes him with fist, beats him to earth,
He would have strangled him, had there not been aid;
The king alone knows what it signifies.

Tostin cannot help but he must go
Out of the kingdom through Harold,
For he fears dishonour from the combat,
And goes to sojourn in Flanders.
Each ceases not to injure the other;
Of such ill origin were they.

XLIV.

Says Earl Godwin at table,
This morsel be my death, to blame
If I am for the death of thy brother,
That all this court may see it.
Now he eats the morsel,
Which at once strangles and kills him.

The corpse of the felonous glutton
Is dragged out of the house;
He is immediately buried
As befits an attainted traitor:
By this account one can learn,
Guilt is discovered after delay.

XLV.

The seven sleepers sees King Edward
All lying on the right side;
But they turn themselves to the left;
He sees that the meaning must be evil.
The messengers go at once
To Greece, to know the time and hour.

XLVI.

He finds nothing in his almonry,
He takes the ring which was on his finger,

And gives it to the beggar,
Who immediately disappeared.
It was John the Evangelist
Disguised and unknown.

XLVII.

Two palmers of English birth
In strange paths he seeks
In Syria, who have lost their way;
They see the brightness of angels of Heaven.
They are in fear of robbers and wild beasts,
And of dangerous tempests;
Hungry and tired they lie down;
To go thence farther they dare not.

Tired and sad are these palmers;
But the holy Evangelist
Comforts the tired wanderers,
Brings to them the ring of King Edward,
Prays that on their part
They carry it to the holy King Edward,
And they undertake the message;
The saint conducts them without injury.

XLVIII.

The palmer brings back the ring,
Who comes from beyond sea without delay;
To the king gives it, who recognizes
His gift, and with joy receives it:
On a day and fixed time
Of his death is the king assured.

The king dedicates his church
In the name of Saint Peter, in whom he trusts;
His body for burial there he gives
And the regalia of his crown:
And since he is of great age,
He prepares for death, which is at hand.

XLIX.

Duke Harold, son of Godwin, swears
That or the crown he has no care,
To Duke William of Normandy
He will be an assistance, that he obtain it,
Or to his daughter, if it pleases him better;
He is his relation, she is his relation.

The king is sad and ill,
His heart is all sorrowful and melancholy,
Feebleness quite prostrates him:
With difficulty regalia and crown
On this day of Christmas he carries:
But the service comforts him.

L.

The two monks appear to him,
Who formerly were his dear friends,
And tell him the prophecy
Which God to the king by them sends;
It was secret, but word by word
This book discloses it to you.

The king, who is now old in days,
Feels the stings and pains of death.
He knows not if he sleep or wake;
But in a trance he sees the wonder
Of a very important prophecy,
Which after long time was accomplished.

The king raises himself on his bed,
Has the semblance that nothing hurts him,
And speaks quite distinctly
So that no one who is there does not hear;
And the voice recounts to them with eagerness
His vision openly.

LI.

(*No description.*)

LII.

The king departs from this life;
Of angels a great company
To meet him come singing,
And great joy displaying;
Saint Peter, his dear friend,
Opens the gate of Paradise.

Saint John, his own dear one,
Before the Majesty conducts him,
Of whom on earth he had thought;
And God gives to him very great glory,
His kingdom grants and gives to him,
And better, who before had a crown.

LIII.

In the church of Westminster,
Which King Edward caused to be restored,
Is his body buried.
A deformed man there is cured;
So God does many cures
Through Edward, who is his loyal servant.

LIV.

His fame cannot be concealed;
To seven has restored sight
By prayer and virtue
Saint Edward at his tomb.
There is no one who suffers from ills,
But at Westminster he watches for his health.
Six blind men there he cured
With their leader, who had one eye.

LV.

After the death of Edward the king,
Who had no heir issued from himself,
Harold, the son of Godwin by birth,
King of England crowned
Wrongfully, who from his father has
Castles, treasure as much as he desires,
Puts his crown on his head;
Wherefore he reigned for a very short time.

LVI.

Tostin, who was banished
When his brother was crowned,
[1]..... goes, directs his way
To King Harold of Norway,
Who was called Harfager
For his surname; so they are allianced.

With a great company of armed men
From Norway in ships
Comes King Harold with his Norwegians,
And Tostin, of whom I have spoken already,
Against Harold, King of England,
The kingdom to conquer from him,
With a thousand ships, that was the number;
They destroy everything as far as the Humber.

In a plain was encountered
The host of Northumberland:
The English flee discomfited;
Thus the Norwegians have the victory,
Who advance in the country
To do more destruction;
A thousand men have they put to death,
And a hundred priests to grief and wrong.

LVII.

The King Harold has fear of it,
For in his thigh he has great pain,
Great suffering of illness has he,
No intimate has he to whom to mention it;
But by Saint Edward the gout
In one night is entirely relieved;
But he prays him that he amend,
Restore to each his due.

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[1] So in MS.

The holy King Edward appears
To an abbat, who was a holy man,
Of Ramsey; tells him to go
From him to King Harold,
That he be not in despair or fear
To meet the army of Norwegians;
He will be his protection that he perish not;
He gives him the proofs of his thigh.

LVIII.

(*No description.*)

LIX.

Harold the King of England
In mortal strife and war
Has slain Count Tostin his brother,
And conquered King Harfager,
And discomfited the whole army;
For Saint Edward this promised him,
That he would aid him without fail,
On this occasion in the battle.

LX.

A sacristan who had the sight
Of both his two eyes lost,
By Saint Edward, who awakes him
And reproves him for sleeping,
Is cured in his eyes, and rings,
As the saint commands, the hour of nones.

Many persons cured depart
From the tomb of the holy King Edward,
Humpbacked, crooked, and paralytic;
The dumb, gouty, and dropsical;
The deformed, and the foully leprous,
The witless and fevered.
There is no one who renders not thanks,
And who of himself makes not an offering.

LXI.

King Harold, like a false one and a pretender,
Breaks the covenant to which he has sworn,
Towards God and his people perjured
Is he; it is not right that he live long.
His people he despoils and imprisons;
From the loyal he takes, to the disloyal he gives;
He desires yellow gold and white silver
More than a leech does blood.

King Harold amends not,
Saint Edward frequently rebukes him:
He is a tyrant, and a Vandal,
A fox he is or a leopard.
The nature of the root causes
That its thorn is pricking.

Money he amasses like a usurer;
From despoiling his people he ceases not;
Arms and chivalry
Entirely he despises and forgets;
Rather than a prince he seems a merchant,
Who seeks the fairs with his packs.

LXII.

William, the bastard, of Normandy
Duke, of the bold countenance,
Who hears say that King Harold
To his people is cruel and fierce,
And hated as a wolf or bear,
To the English comes to bring succour.

The duke in England arrives;
And when come to the shore
A castle he fortifies hastily;
To God and to his saints he renders himself,
And he vows to build an abbey,
That God may guide his intention and deeds.

LXIII.

The battle and the mêlée
Near to the sea is begun,
Which was very fierce and long;
Through the day till evening it lasts;
Then appears true[1] what King Edward
Said, for in the eye with a dart
Is King Harold wounded,
And soon after all torn in pieces.

The duke has conquered the kingdom,
King Harold is discomfited;
Grith the earl, brother of the king,
And Leuwine, with all the nobility
Of England, are struck down.
Such grief in the world never was.
The Normans have the victory,
And the English are discomfited.

LXIV.

(*No description.*)

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[1] See the Glossary, v. *Prent.*

LIFE OF S. EDWARD THE CONFESSOR.

HERE BEGINS THE HISTORY OF SAINT EDWARD THE KING, TRANSLATED FROM THE LATIN.

In the world there is not, (well I dare say it to you,) Glory of the Kings of England.
Country, realm, or empire,
Where have been so many kings good
And holy, as in the island of England,
Who after their earthly reign
Now reign kings in Heaven,
Saints, martyrs, and confessors,
Of whom many for God died;
Some, mighty and very bold,
As were Arthur, Edmund, and Cnut,
Who by strength and courage
Increased their baronage:

Others, who were more wise,
Peaceable, and moderate,
Who by good counsel and their intelligence
Were powerful in their time,
As were Oswald, Oswin, Edmund,
Who to Heaven passed from the world;
Especially Edward the King Especially Edward.
Was such, of whom I must write;
Who their flesh, the devil, and the world
Have conquered, these have the victory.

For these three are our enemies
Who day and night do us injury.
Brave and of great enterprize
Is the man who keeps down these three;
This did the wise King Edward
For whom God had regard:
His flesh he subdued by chastity,
The world by humility,
And the devil by his virtues;
For justice he did to all,
By his sincere and sure belief,
Which by his works was evident:

The author's statement as to his intention and materials.

Of whom for you I write and for you translate
Without falsehood and without deceit
The history from Latin into French,
To revive his memory,
Whereof I adduce as my authority the book;
Whatever in French I wish to write,
I would not ever make one couplet,
If the history had not a copy
Which is written in Latin,
Where no falsehood is said;
Nor has the truth remained concealed,
Since Holy Church well avows it,
And since the writing records it,
Which is openly sung and read.

Dedication to Eleanor, Queen of Henry III.

Under your protection I place
This book, which for you I have made,
Noble lady of high descent,
Eleanor, rich queen
Of England, who art the flower
Of dames in virtues and honours;
No man is there who does not love you and prize
Your goodness, intelligence, and frankness;
But that I should be called a flatterer
I would willingly speak of your virtues;

But in a word every thing surrounds you;
Since it befits me and I venture to say it,
As a carbuncle is among other gems
A flower are you among other women;

Who art the fountain of perfection,
To you I make this little present;
All that Henry thy lord loves,
Thou cherishest, I know well, and desirest;
And this love causes you to prize
The having a common will in what is good,
What the lover wills, this should will the lady love;
Then the company is good,
What the lady love wills, that her lover should will;
The nuptial-couch gives us the proof.

The story and the history for Saint Edward's sake
Which King Henry loves, of whom
I write to you especially,
It behoves you to love and to cherish,
For he was king and saint, before
That in love he (Henry) had embraced you;
He was the friend of Saint Peter.
By his virtues and his prayers
He governs you and comforts you,
He will cause to be opened for you the gate of Heaven;
The eldest of his house
Are you; he has none but you two,
The king and you who his wife
Are; you ought to know of it:
Nor ought he of right to fail you,
Since no falsehood in you he sees.

Now I pray each one who reads and hears
This treatise, if in any word
I mistake, that he be willing to correct it;
For there is no man who slumbers not.

The author's address to his readers.

Language varies in countries;
If I speak the language of France,
I ought not of right to be blamed
By people of the neighbouring country.

Lineage of King Edward.

When the root is of good stock,
It is just that the fruit should savour of it,
When a good graft grows from a good trunk,
Good fruit naturally springs from it,
And evil fruit from the evil:
But my subject extends not in that direction,
Who intend to treat of King Edward,
Who both on one side and on the other
Was of gentle blood and legitimate
By holy father and holy mother.

Descent from Alfred.

From King Alfred the holy, the wise,
Was Saint Edward sixth in descent,
If to the direct line of birth
From father to son you pay attention;
If of reigning kings you take account,
Edward is the tenth who now ascends.
(Which is) the number of reigning kings,
Kings rightful and conquerors,
From sons and also from brothers,
From King Alfred to Edward,

Edgar.

Of whom one was named Edgar;
A king he was stored with all good;
So that at the time of his birth
The angels significantly
In singing promised peace
During the time that he should be reigning;
Whence afterwards he had the name
Of the king peaceable as Solomon.

By the advice of his barons
He allies himself by marriage

To Duke Richard of Normandy,
Who was the flower of chivalry,
Who had a very beautiful daughter,
A well-disposed damsel.

King Edgar had a son
Who was adorned with bravery and intelligence,
Whose name was Ethelred, a good governor, Ethelred.
Who, peaceable in peace, in war was fierce;
The kingdom he held by courage,
As one whe was peaceable and wise,
Loved, feared. He a wife
Married, whose name was Emma; Emma.
A graceful pair they were;
As sapphire and sparkling gold,
Or the lily and full-blown[1] rose,
Such was the pair and the company.
Because the one was of royal blood,
The other of a legitimate line;
Of the queen good
And holy was the whole ancestry;
This proved the nephew and the brother
Of the queen, who were good;
These were Richard and Duke Robert,
With whom the history acquaints us.
For their life was glorious
And precious their death,
As the history of Normandy
Says in Latin and in Romance.

Now we return to the subject
Of which it is my intention to tell you.
Ethelred, who before had a son
By the daughter of Count Theodric,
Whose name was Edmund Ironside, Edmund Ironside.
Brave and bold as is a lion;
Afterwards by his second wife,
The daughter of Richard, whose name was Emma,

[1] See the Glossary v. Espanie.

(Had) Alfred, who too soon died;
But Edmund in silence grew,
And surpassed in courage
All the best of his line;
No taint in him was there;
Birth of Edward. Afterwards was the queen enceinte
Of a child, who in future time became,
By the grace of God and his own virtue,
When he was of strength and age,
The wisest man of his line:
This was Edward of whom I must speak,
Who afterwards was king of England.

Invasion of the Danes under Sweyn. At this time arrived in England
To acquire property by war,
A hardened felon tyrant
Dane, whose name was Sweyn.
The red gold and the white silver
He covets as a leech does blood;
Cruel and well skilled in war,
Fiercely he attacks the land,
As one who thought to conquer it,
Or at least to carry off the property.
Woods and gardens he roots up,
Monasteries and houses burns,
Robs the money and carries away the booty,
Prisoners takes and despoils and troubles.
Ethelred to the great injury
Of England pays a tribute,
In order that he might spare
And suffer the people to have their lives,
Who from him had deserved no ill.
But he broke the covenant,
The country burns and entirely destroys:
All the inhabitants fly before him,
All the property he keeps and amasses;
And makes war the worse because he knew

That against him could make no resistance
The people of the country.

Ethelred to Normandy
Flies to save his life:
Wherefore was Sweyn more fierce and bold,
When the people lost comfort;
And caused himself to be called king,
And did outrage and great disorder;
Property be robbed out of all bounds,
Without pity and without right;
Then he came into the country of Saint Edmund,
Where he destroys all and confounds all;
He demands property for his exactions
Beyond the power (of the people) and without reason;
The people poor and already destroyed
Fly to the martyr Edmund,
And cry to their Lord,
And he avenges them with great readiness;
At night came to him the vengeance
That he was pierced with a lance.

Flight of Ethelred to Normandy.

Death of Sweyn.

Now come into England,
To make war and to conquer,
From Denmark with a powerful army
Of Danes a great company,
Who covetous, felons, cruel,
Love war more than peace.
The country they close in and destroy,
Who even children and women slay,
Who put to flame and ashes
Sooner church than house.
This one slays, this despoils, this burns,
Illtreated is every part.

Invasion of the Danes under Cnut.

Misery of the country.

When King Ethelred knows this,
No wonder is it if it grieves him,

The queen and her two sons sent to Normandy.

To Duke Richard of Normandy,
For safety and protection,
He sends his wife and his children
To the duke that he may be their protector,
As being his daughter and his grandsons:
He who was debonair and gentle,
Who could not fail them of right,
With joy and honour receives them.
The children were very beautiful
And amiable youths;
Alfred was the name of the elder,
Edward of the younger:
But Edmund Ironside
Was the son of the daughter of Count Torin,

Determination of Edmund Ironside.

The third son of King Ethelred,
Eldest of the three; he said, "By my faith,
Noble father, from us departs
No portion of our enemies;
Our friends and our people they slay,
The country they burn and destroy,
Strange and unnatural.
Their sovereign fierce and cruel,
Whose name is Cnut, spares no
People, so as not to take their lives.
Much grief I have, and much saddens me
Both his disorder and his pride;
By your counsel and assistance

Single combat of Edmund Ironside and Cnut.

I go to crush his cunning."
So did he, for afterwards in war
As far as the frontiers of his land
He drove him; then according to the general wish,
Edmund with Cnut fought
In single combat, as the English
And the Danes had proposed.

Cnut was fierce as a dragon,
Edmund bold as a lion;

Nor could one find in the whole world
An equal to Cnut and Edmund.

When the one and the other consent to it,
The kings arm themselves with great courtesy,
With coats of mail and shining helmets,
And mount their swift war horses;
Their lances soon they break,
The splinters of which fly far;
Then they seize their furbished brands,
Now begins the combat:
The blows are hard which each gives,
Each in striking stuns the other;
Nor on this side can the Englishman boast,
Nor on the other side the Dane;
The Earl displays more skill,
But Edmund was more vigorous,
For young and hardened was he;
The other, wise and older,
And less gifted with strength,
Feels that Edmund was long-winded;
And the longer the fight lasts
The fresher and fiercer leaps on him,
And is stronger in the battle,
And strikes with the greater violence;
Nor can Cnut long endure;
But he feigns himself quite fresh and strong,
Makes a fierce assault on Edmund,
Strikes and strikes again: so that from the middle
Of Edmund's shield he breaks off a piece,
Of his armour breaks a link,
With his brand of steel which cuts so well.
Then he says: "Edmund, friend,
Now listen to what I tell you.
Much would be the grief and loss
If a youth of your age
Should perish, good son Edmund;
All the world would be injured.

Proposal of Cnut.

Lord and king am I of the Danes,
And thou art king of the English;
Thy father is dead, certainly it is a loss,
For he was peaceable and wise;
Thy brothers are in Normandy,
Thou remainest alone, and without aid;
Thou hast been elected king of England,
But thou hast not the consent of all.
Nor can you so as to drive me out
Expel me from the country;
Pity seizes me of thy beauty,
Courage, good sense, and boldness,
Thy gentleness and thy youth,
Who hast not more than thirty years,
I desire not to seek to oppose thee;
I dare not for God's sake to do the sin;
Believe my counsel, that never in the world
You have heard of a more loyal one, Edmund.
Let us be kings in common
Of both one and the other people.
Do you have a share in my country,
And I a share of yours without fighting;
I covet your friendship more
Than kingdom, country, or city:
As we were before enemies,
Let us henceforward be friends;
Let neither in peace or in battle
Fail the other in this life,
And there will be no one who fears not
Among these princes our companionship;
From Paynim even to France,
Will the alliance be feared;
Reign you with me in the Danish
Land, and let me in the English
Reign with thee. Be you Cnut,
Let me be Edmund; let us be one.
There shall not be between us, as long as I am alive,

If it please God, quarrel or strife."

Edmund, who was debonair,
At these words would not be silent:
"Friend Cnut, who art so wise,
Bold, and courageous,
If treason had not been sown here,
At once would you have brought me to consent;
But treason fear I much."

"Fear not," replied Cnut;
Then each throws away his brand,
And unlaces the shining helm,
And they kiss each other with gentleness;
When they saw it, both one and the other people
Had great joy; no fear is there;
English and Danes make one company.

Division of the country between Edmund and Cnut.

When the terms of agreement are repeated,
They well please both the one and the other people;
To Edmund remained the crown
Of England, and is surrendered
London to him with of the country
All, which is situated towards the south;
To Cnut the north, which less pleased him.
But Edmund reigned not long,
A duke slew him by treason
At the house of retirement.

Death of Edmund Ironside.

Cnut sole King.

Cnut then remained entirely lord and king,
He made his laws according to his will.
He exiled the two sons of Edmund
And by treachery meditated
The relations and friends
Of King Ethelred out of the country
To banish, or put to death
By sin, treason, and wrong;

And that he might have no fear of Richard
The duke, nor of Alfred nor Edward,
He married Emma the queen,
Because these were all of one origin.

Marriage of Cnut with the Queen Emma.

Cnut styles himself king of England,
Whence great disgust have the honest men,
And because so misallied is
A dame of such renown:
But their opposition he little values,
Mounts over all and governs all;
Of body he was bold and strong,
A good Christian, a good governor;
After he conquered Norway,
To Saint Edmund the martyr he built
An abbey, and supplied it
With lands and manors, and gave it treasure.

His greatness.

In his writings, which he sent,
At the beginning he caused himself
To be styled, Cnut king of the English,
Of Norway, of the Danes,
Of Scotland and of Sweden lord,
And then after that it pleased him to speak thus,

Death of Cnut.

He lived twenty years; finally
He died, whence all had grief.
Two sons he had, who were very
Valiant, Harold and Hardecnut.
The one was by Algiva, and the other by Emma,
Who was queen and his wife:
Harold, the elder, was a bastard,
And Hardecnut was legitimate:

Harold Harefoot King.

But Harold who was present
Was hastily elected king;
Hardecnut remained king
In Denmark, where he was living:
Alfred with Edward his brother
Was with the duke his grandsire;

No one of these was chosen
Because they were in Normandy,

When Alfred heard this said, Expedition of Alfred.
Much sadness and wrath had he in heart,
Because to the kingdom he had the greatest right,
As he who was the eldest:
Although Cnut was king by might,
Alfred was right heir by birth;
And from Normandy he comes
With a mighty force of vessels,
At the port of Sandwich he arrives;
Immediately after he had come to the shore,
This hears say the earl of Kent
Godwin, and comes there hastily, His seizure by Godwin.
Gently embraces and kisses him,
And says to him: "Now am I at ease,
Since I have my rightful lord;
Have I not for long time desired him?"
He displays his joy to him, with him eats,
With him jokes, with him plays.
At night when they were asleep,
Godwin with his men with furbished brands
Delays not to seize and slay them,
Who had no fear of him.
Alfred he caused to be seized and to be brought
To King Harold for his pleasure,
And Harold to the isle of Ely He is brought before Harold and his eyes put out.
Sends him, who had not deserved it,
Immediately causes his eyes to be put out,
Where he remains now in the tomb.
Now their remains none but Edward,
Whom God counsels and God protects.

There remained now no cause of anxiety
Excepting only Edward in Normandy, Edward remains in Normandy.
The wise, debonair, and valiant,
Youngest of all his brothers;

But to hear of England pleases him not,
Which then was not at ease,
Because Harold, who was son of Cnut,
His countrymen held at naught,
Because he was a Dane; wherefore the Danes
He drew to himself, and abased the English.
Of Denmark he was king and lord
Powerful; so much the harsher was he to the English,
Who had chosen him for king,
And caused in the kingdom much disorder.

Harold the bastard, son of Cnut,
Caused the young Edward to be watched:
But Edward, when he heard say of it,
Laments for grief, sighs from the heart;
Grief of Edward. Much he thinks of such ruin,
And of the grief of Emma the Queen,
His mother; who longs to die;
The king seeks her to slay her.
By day he groans, and by night he watches,
If he grieves no wonder is it;
His brothers are both dead;
His mother who lived in sorrow,
Who has concealed herself in abbeys,
Because the king persecuted her so much,—
Even in the abbey of Winchester,
She, the queen, cannot be in peace
For the king who was her stepson;
Her manors who burns and causes to be ruined,
Causes her to be hunted from the country,
And wars against the whole kingdom,
Since he draws to himself alien Danes
And destroys his own people, as I said before;
He was not courteous nor of great intelligence.
But he reigned not long time;

Such was he, that one rejoices at his downfall
He reigned but for three or four years;
The king died at Exeter. Death of Harold.
At Westminster, as it pleased him to be,
He was buried full richly,
As befits a royal corpse.
But the Danes whom he had brought
Are on the watch for ill doing.

Afterwards as pleased all the barons, Hardecnut King.
Hardecnut was crowned king,
Son of Cnut and Emma, and brother of Edward,
As I said before, on one side.
The exiles he caused to be recalled,
Whom Harold had banished,
And he caused to be hurled out the body The body of Harold thrown into the Thames;
Of Harold, and to be thrown,
Beheaded, all out of the church;
Head and body he throws into the Thames.
The Danes drew it from the water, but recovered and buried by the Danes.
And caused it to be buried
In the cemetery of the Danes,
Because of two kingdoms he was king,
And son of Cnut the powerful king,
Who was so valiant as long as he lived.

A daughter had the king, Gunnilda, wife of the Emperor Henry III., vindicates her character by battel.
Who was not so beautiful as clever,
Gunnild her name, and he gave her
To him who with love had asked for her,
The noble Emperor Henry.
She remained not long with him,
Because by felons, who had no reason
To blame her calumniously,
She was charged with shame,
To the Emperor was she accused.
According to the custom of the empire
It behoved her to clear herself from shame

By battel, and she takes much trouble
To find one to be her champion;
But finds no one; for very huge was
The accuser as a giant:
But a dwarf whom she had brought up
Undertook the fight with him:
At the first blow he hamstrung him,
At the second he cut off his feet.
Mimecan was the dwarf's name,
Who was so good a champion,
As the history, which is written,
Says of him; the lady was freed from blame.
But the lady the emperor
No more will have as her lord.

Unpopularity of Hardecnut among the Danes.

At this time was England
Destroyed and dishonoured in war,
For the Danes hated much
The rightful King Hardecnut;

Misery of the kingdom.

He defends himself with courage,
From the English collected a great subsidy;
By the treasure and the mighty host which he had,
The war he sustained against the Danes,
Much chivalry had he,
And a great army have the Danes:
They wound, destroy, trouble, bind,
Women and children they slay,
To flame and ashes they put
Even houses of religion;
This one slays, this despoils, this burns,
This slays infant and this old man,
And the clergy and Holy Church,
Are put to grief and shame;
Nor knew any one what to say or do,
Nor knows he against whom or to whom to attach himself.

Dishonoured is religion;
And put to confusion
And driven out are hermit and monk,
Prior, clerk, and canon;
The bishops and abbats
Are despoiled, insulted, mocked.
Privilege or writing of Rome
They value not an apple;
Sentence or absolution
They value not a button.
He has fear who holds with the Danes,
And he fears who is with the English:
Of the people they make great destruction,
Ill here, ill there, ill every where;
The gentlemen of the land
They bind, they hang, they diminish in numbers;
The rabble and low-fellows
Get possession of their lands.
Matrons and gentle virgins,
Beauteous in form and face,
By the Danes are dishonoured,
And vilely treated in their bodies;
They take their rings from their fingers,
Their robes, money, and palfreys.
Now are the Danes stronger and bolder,
Now is King Hardecnut master,
According to fortune and her riot,
Which in war makes of people a ball,
According to the custom of war,
Now to lose, and now to conquer.

Sudden death of Hardecnut.

When he had reigned a year or more
King Hardecnut died
At Lambeth suddenly,
While at table among his people,
Without speaking to clerk or priest.
He is buried at Winchester.

Before it was ill, now it is worse;
Now are bolder his enemies.
The gentlemen of legitimate line,
Especially those of the royal blood,
Are dead, and taken and exiled;
The ills increase more than enough.

I wish clearly to give an account,
Of what the great history in Latin
Makes mention (to keep it) in memory.
Prayer of Bishop Brittewold. The Bishop of Winchester,
Who sees these ills so much rising and increasing,
Whose name was Brittewold,
From his heart made a prayer
In tears and with sorrow
With a good and holy intent:

"Ah! God, whose mercy
And pity Holy Scripture records,
To whom it belongs to have pity
On thy servants, since long
Will languish thy people,
Who wait for thy grace,
Lord God, of thy work
May pity and care occupy you;
For bethink you that it waits for
Pity, not for judgment.
Although we are caitiff sinners,
We call to you as our Lord;
We have no refuge but in you,
In our anguish, in our distress.
Although we have not deserved it,
On your servants have mercy,
Nor turn you a deaf ear;
England is like a sheepfold
Delivered up to lions and wolves,
Alas, worn out and troubled;

Holy Church is like a ship
Without helm and sail and mast.
God, who art our shepherd,
Bring succour to your sheep:
Saint Peter, guide and govern
Our ship, which is Holy Church."

The good man watches for so long,
That he sleeps through fatigue;
And sees in a vision
That heard is his prayer.

His vision of the coronation of Edward by S. Peter.

It seemed to him that he sees a personage
From Heaven coming shining and bright,
An old man like to a clerk
Who shines, like the beaming sun;
Before him appears a youth
Who remains, marvellously beautiful.
Says the good man to the youth,
"I am Peter the door-keeper,
Servant of Heaven." Says the old man,
"How art thou called?" "Sire, Edward.
A gentleman am I of England,
My lineage is destroyed by war.
By great wickedness and wrong am I
Watched by many to be put to death.
Not wise am I, and young and tender;
My country is put to flame and ashes,
Without aid and deprived of counsel.
But, good father, who well seem
Sire of great dignity,
And are, it seems to me, Saint Peter,
Who hear my prayer,
What counsel you this poor Edward?"
Says the good man, "Son, God protect thee."

Now he calls him to himself,
Blesses, consecrates, anoints him as king;

Peace and plenty he promises him,
Counsel, succour, wealth,
In word, in thought, and deed;
And discovers how many years he shall reign,
And (promises him) victory over his enemies:
And he shall pass from the world to glory,
Right and justice he shall keep,
And he shall honour much Holy Church:
And much he admonishes and prays him
That he live a chaste and holy life;
That from Saint John, the friend of Jesus,
Who was apostle and evangelist,
He take example; "and he shall bring to thee
Great honour, since he has the power.
Peace there shall be in England
In your time without loss and injury."

The bishop all amazed
Says, "Saint Peter, I pray you,
Who art prelate of our prelates,
Tell me when shall be in good estate
This realm." He looks
Kindly, hesitates a little:
And then says to him, "Friend, this belongs
To God himself the Almighty,
Who transfers, and alters and changes,
Alienates kingdoms taken from one,
And gives to whomsoever it pleases him,
To ask why he permits not.

"God has chosen a man,
He has not a better from here to Rome,
Who will do right and justice,
Who in life will be pure and sinless,
Who shall discomfit the Danes
And their pride and their baseness,
Who are now cruel felons;
And he shall reign in glorious peace,

And shall live a good long life.
I, Peter, will be his protector.
But, good friend, that I may tell you true,
Thou shalt not be in this life,
Before (this) it shall behove thee to die.
But I tell you what is the future."
Now the old man disappeared,
The youth on the other side.

The bishop now awakes,
Marvels at the adventure.
Of this vision the sum
He retains; and well names these two.
Of the vision openly
Were many persons well assured;
He gives thanks to the Almighty,
That it has pleased him to discover so much;
To his intimates he disclosed all,
Whatever here I relate and tell you,
Which afterwards was as a prophecy
Of King Edward all accomplished.

Condition of Edward.

Edward stays beyond the sea,
Grieving, pensive, sad, and mournful,
Who laments and complains much;
He believes that if he is taken and seized,
He would be despoiled, nor would be rescued
For all the gold that is in Damascus:
And he knows that very closely
For ill watch him many persons:
Had he much gold or silver,
To make presents to the Danes,
No one would lie in wait to take him away,
To seize, or slay, or carry him off.

He cannot feel himself safe
In chamber, in castle, nor in tower;
His hope in God he placed:
Now he has entered a church,
Before the altar on his knees
Has poured out his afflictions,
Tenderly sighs and weeps,
And thus prays with joined hands;
His prayer was pure and holy;
Before the face of God on his throne,
It mounts, as does the smoke
Of incense, which is pleasing to God.

Prayer of Edward.

"O God, who createdst by thy single word,
Air, earth, and fire and flood;
And the moon in the firmament,
The stars, the sun that shines;
Who alone of right art King of kings,
Whose kingdom shall never fail;
I cannot say by what reason
Is any one called king but you.
Alexander, who conquered Darius,
Priam, Menelaus, Cæsar,
And other of whom none knows the number,
All are passed away by death like a shadow.
Thou givest kingdoms at thy pleasure,
And takest away when it pleaseth thee to take away;
Saul the proud thou abasedst,
And in his place thou exaltedst David;
Look, sweet God, at thy unfortunate one,
Thou who alone art father of the orphan;
Jesu, son of Mary, protect
Me thy servant Edward.
Jesu, I have no father but you:
Already put to confusion
Are the best of my line
By strange savage people:

After great perils and sorrows
My father is dead, a short life had he;
My mother Emma, the queen,
Pricks my heart as does a thorn,
Who of Cnut to me made a step-father,
And from mother made herself step-mother.
So much has he changed the whole condition
Of our kingdom, and this confusion arises,
So much with bastardy was
The land entirely filled;
For all the royal line
He slew with sufferings and outrage.
My nephews, the sons of Edmund,
No one knows what has become of them.
Ah, Edmund, lion hearted,
Thou too perishedst by the treason
Of Godwin, the Earl of Kent,
The flatterer who is buoyed up and depends
Upon treason, sin, and wrong,
Who delivered up my brother to death.
Sweyn and Cnut with their Danes
Have slain the gentle English,
Whose parents, whose ancestors
Were noble conquerors:
Coming in the company
Of Brutus of the bold countenance
Who arrived with a great navy
From mighty Troy, the flower of Asia.
Alas! what thou wilt do, England,
Where thou wilt be able better to seek counsel,
I know not; but I pray the Almighty
That He may have pity speedily on it,
And on me his own Edward,
Who carry in my heart a dart of grief;

But, God, by thy redemption,
Give me cure of my grief,
And by thy holy Passion
Protect me from evil and treason,
From sharpened arms and poison,
As already thou hast protected the noble Edwin,
And Oswald the noble hero,
Whom it rejoiced to trust in the Cross.

"Sire Saint Peter, under whose aid
I put myself and my property,
Be to me a shield and protection
Against the tyrant Danish felons;
Be to me lord and friend
Against all my enemies.
His vow. To thy service I entirely give myself up,
And well I vow to you and promise you,
When I shall be of strength and age,
To Rome I will make my pilgrimage,
Where you and your companion
Saint Paul suffered your passion."

When so much he had prayed and said,
He is emboldened by the Holy Spirit;
He who before was in despair,
Is all joyous and renewed;
Of the Holy Spirit he receives comfort,
As those in danger who come to port;
All his heart is renewed,
With joy and exultation he rejoices.

A messenger informs Edward he has been elected King. Now lo! news brings
A messenger who comforts him,
Who by a letter closed by wax,
And marks which he well knows what they mean,
Makes him all confidently sure,
That Saint Peter is bringing him succour.

"Thou shalt be the dear one of England,
It can seek none but thee:
Dead are all thy enemies;
God has chosen thee for our king."

When Edward hears and understands,
Thanks to Saint Peter he gives,
Assured is he of the death of Cnut,
Who has so much injured his lineage.
Dead is Cnut, and his two sons
Soon died after him:
The Danes depart in confusion,
Nor dare to stay longer;
Then are the English overjoyed,
And give thanks to their Creator,
Who as from Egypt he did of old
His servants from slavery has freed.

With joy have they asked for their Edward,
That he has not arrived seems tardy to them.
To meet him with joy they go,
The feast is noble, which they make for him.
They say to him: "Welcome
In the name of God, his own dear friend."
As before was said of the Son of Mary
On the day of Palm Sunday,
He was elected king before he was born,
And called the happy king.

His Coronation.

Of England is he now called
Anointed King, now crowned;
The prelate of Canterbury,
The archbishop who is primate
Of all the kingdom, anoints him
And consecrates, without delay;
So came there in great company
The clergy and chivalry
And he, who the prelacy
Of York governs and guides,

Because the feast is general
In monastery, city, and palace:
There is no one who has not joy and exultation,
And who praises not the Creator for it,
And they pray that God protect for long
Their lawful lord Edward.

Popularity of Edward.

Then is the land in good condition;
Count and baron and prelate,
There is none whom the king pleases not,
All are rich, all are at ease.

His power and influence.

And the neighbouring princes[1]
Are all his submissive friends,
From the mountains as far as to Spain,
Even the Emperor of Germany.
With God and with man he is in favour,
There is no one in the world that hates him,
Excepting the Danes—this matters not,
Because they can do nothing but threaten.
The powerful king of France
With him has made now alliance,
The dukes, counts, and barons
From distant lands around,
Each to him surrenders himself;
Each good man to him gives himself up,
Much he resembles King Solomon
Of great fame, of great renown;
French, Germans, Lombards
Desire to see King Edward,
To hear his laws and his judgments,
His sense and courtesy;
Each one who sees King Edward
Is more courteous when he leaves him;
Each one receives there, each one learns
Moderation, sense, and good manners.

[1] I have ventured to adopt the correction *princes* for *privée*; as this, *intimates*, can hardly be correct here.

There is no one so wise but he departs
Wiser from the court of Edward;
There is no one so courteous, who is no bastard,
That he learns not something sooner or later,
Nor was there felon or stupid servant
Who made himself deaf to his prayer.
His court was of courtesy
The school and of accomplishments;
Nor was there since the time of Arthur
A king who had such honour:
Fierce was he to his enemies,
Debonair to his friends;
To the one he was as to barbarians,
A lamb to his own people and to his neighbours.
His own barons he loved,
And willingly avanced them.
Flatterers and aliens,
Of whose loyalty he was not sure,
He avoided with courtesy.
And among his own people
With gold and silver he was provided,
And thus was much more feared;
Nevertheless he rendered them freed
From a detested tribute
Which at the first as a favour
Without dispute, anger, or threats
Was collected throughout England
To support the war against the Danes;
Afterwards the custom of it sprung up
And the tax was collected in the royal purse
By covetous and cruel bailiffs,
In time of peace as in war.
King Edward abolished this,
And by a charter confirmed it.

He abolishes the Danegelt

It came about by an adventure,
Of which the written history testifies.

Legend of the Demon on the Treasure.

The treasurers to gladden
The heart of the king had a desire.
That in such treasure he may not trust,
The king goes where he is led;
They show large and full barrels,
Which were full of money,
Which were obtained from the tribute
Turned from a favour into a debt;
He sees a devil sitting on the top
Of the treasure, black and hideous.
King Edward alone sees him,
And bids him to depart at once;
And shields himself with a blessing;
And he departs through the great virtue
Of the Cross: but much he laments
That he had pillaged and despoiled (his people);
And the king from that hour
For that treasure had no care;
On the contrary he caused it, where it had been taken, to be returned,
Nor more allowed the Denscot to be taken,
For the exaction of that impost
Was called Denscot in that language;
To great length runs his fame and his honour,
His love of rich and poor;
From his people he had blessing,
And high guerdon from God.

The service of the church he loved,
Right and justice at court;
With simple appearance and humble glance
At each he looks without pride;
Very good friends to him are monks,
Hermits, priests, and canons.
The holier man was the more esteemed by him;
His dearest friends were two
Very religious monks,
Good clerks of high discretion,

Of whom it belongs to me to tell you,
When it falls to my subject.

The king holds as a very great vice
Above all others, avarice;
By this account who wishes to understand
Can know and understand it;
So one may be certain,
That of great pity he was full.

The Thief in the Treasury.

One day it came about by chance,
That after much counsel and care,
Lying on his bed he could not sleep,
Nevertheless he reposed himself,
And supported his drooping head.
Now arrived Hugelin
The chamberlain, who takes some money,
Carries off as much as he wished
To pay to his seneschals,
To his caterers, and marshals,
But in his haste he forgets
That he shuts not the chest.
The scullion of the kitchen
Goes to do his office,
Well believes that asleep is
The king, and seizes the money.
He goes to conceal them and then returns,
And takes as much and conceals them at once[1];
And a third time, for he had no fear
Of Hugelin, who delays for long,
He desires to take a large portion of the money.
The king sees all, who is not asleep,
Who in spirit sees, that quickly
Afterwards there the officer would come,
And says, "Fly, fellow, for well I know
That Hugo the chamberlain is coming;
By the Mother of God, assuredly

[1] This may be *aveire, the money.* See lines 1011, 1022, 1031.

He will not leave you even a halfpenny."
He departed without speaking a word;
The king gives him leave to go in peace.
The chamberlain afterwards returns,
And sees at a glance the theft,[1]
By a great mark which he finds there,
Proves that injury has been done there;
He sees the diminution,
And perceives that the king is awake;
Then like one astonished he cries out,
"Harro!" but the king rebukes him,
"Silence, Hugelin." "Sire, pardon!
Great injury has now been done here.
Did you see a stranger, since
I went away entering in your sight,
Who has carried off this property?"
The king answers that it matters not.
"Pardon sire, and the thief
Did you not see?" "Hugelin, no;
It was a poor needy one,
He has more want of it than we;
Enough treasure has King Edward;
It is right that the promise made to him should be performed;
Twice he comes there and heaps up some pieces,
Money he wishes the third time to take;
I say to him, Be off, wretch,
What you have already taken keep in peace.
By me you shall not be discovered;
Hugo is coming, be well assured;
So far I know him, so may God guard me,
He will not leave you even one halfpenny,
If he comes. And well may you boast,
If you get off without disturbance;
What remains is quite enough for thee;
As Jesu Christ teaches us,
Common ought to be worldly property

[1] Perhaps *larcin aveire, the theft of the money.* See l. 997.

To all those who have need of it."
It may be understood by this account
How little store he set by wealth:
And how full he was of pity
Of gentleness and humility,
That he was unwilling to do to the thief,
Who stole his property, any thing but good.
Let each one speak his opinion
Clearly of the Saints of Paradise;
I have not heard of one who showed more
Debonair simplicity,
Save Jesu alone, who to the thief
Hung on his right hand gave pardon
Of his sins during His Passion,
As we read in the Gospel.

Request of the Barons that the King will marry.

It is right too I should say and recount to you,
That the barons and counts
To strengthen the kingdom,
Wish that he take a wife,
In order to have a lawful heir.
Assembled are all his vassals.
They say to him: "Good sire king,
Thou seest well, that by cruel Danes
Is the royal line
Much ravaged and brought low,
And the country is destroyed.
We pray that it may please you,
To take a wife to strengthen
The kingdom, crown, and its power;
That if it pleases the King of Heaven,
We may have of you a lawful heir,
Who may have knowledge and power when he shall be of age
After you to govern the baronage;
Who may teach us to whom to hold,
Whom to love, and whom to serve;

For we have cruel neighbours
Who seek our possessions;
Of whom each longs for war
And to rob us and to slay us."

The king here, when he understands their wish,
Bows, answers them simply;
"Lords, I wish to act according to your wish,
I will not oppose you,
For it behoves a wise prince
To obey his own people.
I ask a respite, but for a short time."
The barons easily consent to it,
The king much thanks them:
Now he applies himself in prayer
With very good intent:

His Prayer, "Jesu, from whom each purposed
Vow and will is entirely a gift,
And you, my friend Saint Peter,
For you hear my prayer,
And Saint John the Evangelist,
Comfort my heart which is sad;
Well know you all my intention,
I wish to be chaste all my life;
How then can I marry a wife
And live with her chaste and perfect?
And if I am unwilling to do it,
To my people I shall be opposed.

"And how will it be concerning my journey,
Dear God, who art so wise a counsellor?
In this dismay and doubt
Grant me the assurance
That there shall not come on me the injury
Of losing my virginity;

Saint John, who art chaste and pure,
And Saint Peter, powerful shepherd,
To the one I commit my virginity,
To the other my pilgrimage,
That against me be not wroth
Jesu, the Virgin's Son,
Thou who a Virgin and Son of a Virgin,
Wast born from a Mother pure and beautiful,
Who otherwise belongs by birth
To God, who (now) to an earthly sinner.
He by his own power
My life governs and directs;
For I desire my barons
To satisfy, and to please God."

To his barons who wait — and Answer.
Answers the king very gently:
"According to your will and pleasure
I will do, lords, your desire:
Since he who does not the will
Of his people, will have no power over them;
The king has not his subjects entirely
When he has not the hearts of his people."

Godwin, whose design was — Godwin.
To obtain treasure and revenues,
Was largely provided and stored
With gold and silver of which he had enough,
Since by lawsuits and by bargains
He had obtained much property:
Much had he acquired by fraud
More than by chivalry;
There was no one so noble in the land
Who would have dared to make war with Godwin.
And the great men with fidelity
Made alliance with Godwin.

Edith, his Daughter.

No equal had he in any land
In acquiring territorial possessions.
A daughter had he, very beautiful,
A well-disposed damsel,
Imbued with courtesy,
Who was called Edith.
With God, with man she had much favour,
Of her father she follows not the steps;
Modest is she in conduct,
As well befits a virgin;
She had great good sense in literature
And every thing to which she paid attention;
Whose fame you might hear spreading
From England to Alexandria.
In engraving and portraiture,
In gold and silver embroidery,
She made so many true, appropriate and beautiful,
Either in needlework or patchwork,
Men, birds, beasts, and flowers;
And so well did she divide her colours;
And in other rich and noble work
She had no equal as far as Constantinople;
Eloquent was she and wise
More than maiden of her age,
Much care and thought had she employed
In well passing her youth.
As comes the rose from the thorn,
Came Edith from Godwin;
Thus of it was made a courteous verse,
Of which clerks know well the French,
That is, *Sicut spina rosam*
Genuit Godwinus Editham.

Design of Godwin Edward should marry her.

Godwin by foresight thought
That he should make a great alliance
In giving his daughter to the king;
She by her own goodness,
Through her good sense and learning
Might well be chosen for queen,

And thus completely at rest would be
The report and cry of his murders.
For much he fears that King Edward
His brother's death sooner or later
And his other treasons will avenge;
And at some time will take heavy vengeance.
By flattery and by promises,
By gifts, by paying and by expending,
He did so much with the king's councillors,
That he obtained his desire;
More by the goodness of the maiden
Who was so good and beautiful,
Than through the father, Count Godwin,
Who so well knew art and stratagem.
Of opponents he had in it many a one,
Because Godwin was an attainted traitor;
They fear that the streamlet take
The flavour of its spring,
That the daughter draw from the father
Evil fruit from bitter root;
But the maiden is so beloved,
Proved to be good and wise,
That she can have no opposition,
Since nothing ought to be said of her but good.
So she is married to the king
And crowned queen;
The nuptials are richly solemnized,
As befits king and queen;
Enough of chivalry had they there,
Enough of youth;
Knights of bravery and youth,
Who set themselves to play,
The one to shiver their lances,
The other to conduct the dance;
They sing, dance, and fiddle,
Play the harp, frisk and leap;
Many rich gifts had she there
Robes, jewels, and ornaments;

Marriage of Edward and Edith, and Coronation of the Queen.

The dresses of silk and jewels of gold
Amount to a large treasure.

Their Vow of Chastity.

The day passes in great amusement,
But when they lie down at night,
The king makes to the queen,
By the consent and agreement of both,
A firm promise and covenant,
Of which they make God the witness and protector,
That never on any day of their lives
Will they lose the integrity of their virginity.
The one wishes it, the other prays it;
Each is determined to keep this vow:
And they request the Virgin
Who gave suck to God from her breast,
Who alone was Virgin and Mother,
Saint John the Evangelist, and Saint Peter,
That these three towards the Creator
Should be their aid and succour,
Should undertake the guardianship and care of them,
That neither of them break the vow.
Together they abide years and days,
They preserve the flower of chastity:
So of it there was much marvel;
The white lily, red rose,
The heat of their youth
Makes not wither, injures not.
Together they are, together they abide,
Their vow and their promise they infringe not,
And they live in marriage
As in a monastick order;
Together are they in the manner
Of a dear sister with her dear brother;
So is it with the holy King Edward
As the wood which burns not in the fire.
By the conquest over fleshly lust
Well ought he to be called a martyr;

Nor do I know of any history which describes
A king, who had so great a victory,
Conquered his flesh, the devil and the world,
Who are three powerful enemies.

Popular opinions respecting this.

Full is the world of treason,
Of slander and detraction;
Some say in reproach
That he approaches not his wife
Through simpleness and timidity
And foolish simplicity.
Others that he had no desire
To have offspring by Edith,
Who was daughter of the wicked count,
Who never was ashamed of betraying.
But they know not the great secret
Of Saint Edward the chaste king,
Nor know they the agreement
Of Edith the chaste queen,
How God had directed
And ordered all their lives;
Who sees whatever is to come,
And ordains all at His pleasure.

The King's Vision of the death of the Danish king.

One day of Pentecost it chanced,
That King Edward held his court
High and full at Westminster,
Where many of the baronage were.
That day the king wore his crown,
Entirely abandons his heart to God
At the sacrament of the mass:
In his heart he ceases not to pray:
Although he was in royal array,
And holding his chief sceptre,
His heart he has simple and humble and lowly.
After that he is tired with praying,
He smiled as if in a trance;
All wonder at the smile,

Both counts and barons,
And all who were around.
After this hour for long time
Was he in a reverie and deep thought.
But when they saw a time and hour,
The intimates of his house
Request that of the laugh
The occasion should be shown,
Because they all marvel
That he thence had joy and amusement,
Who like a simple infant
Was wont to be at that hour.

The king now groans and sighs,
To the inquirers begins to speak:
"My loyal people, my dear friends,
I will tell you why I laughed:
When was begun the service
Of the mass according to the session
And the custom of this day,
When the Spirit of God filled the world,
I prayed God with earnest intention,
That he would save me and my baronage,
And would send us his Holy Spirit,
As of old on this day he did
To his apostles and friends.

"Now I was put into a trance:
Far off in Denmark I saw
Our mortal enemy
The King, who with a mighty navy,
And great company of Danes,
Prepared thence to come
To bring shame on me and on us all;
With arms and . . . . [1] they load their vessels,
Bring them on deck, hoist their sails;

[1] The MS. reads *nefs, ships*, both here and at the end of the line; an obvious error.

The wind was as they wished
For coming straight to England;
But when they should embark in their ships,
A misfortune arrived to them:
When the waves were high and swollen,
The king who was their sovereign,
Well I saw it, well I know it, well I relate it,
As he wished to pass from a boat on board,
Fell between the ship and the boat,
Supine and headlong in the sea,[1]
He is drowned, covered in the water
By a swollen and deep wave.
Of him afterwards they saw nothing;
He perished, floated down the flood.
When this the whole armament had seen,
Discomfited they soon return,
Of vengeance much they rave,
Because they are destroyers and overturners.
Wherefore I tell you, my good people,
It is Almighty God
Has done this in love and gentleness,
Who thus knows how to avenge his servants,
And to a sinner discovers
So glorious a miracle and deed."

To clerks, to laymen, all together,
Who are there, it seems a marvel;
To Denmark they soon sent;
The truth soon inquired
Knights and wise clerks,
Who now there are well certified
That at this hour and on this day,
That they learnt it from their lord,
The king died in embarking,
Drowned by falling into the sea.

[1] I have adopted the correction of *mer* for *nef*.

To God they give thanks and glory
Who has His servants in memory.
All those who hear of the adventure
Praise God Who has done such works,
And he who ever hears of the miracle,
Makes on himself the sign of the Cross,
And they say, "God save and guard for us
Our holy Lord Edward."
The emperor and king of France,
And other kings of great power,
Come to see, and to become acquainted with him,
And to strengthen their friendship with him.

Prosperity of the country.

Much he resembled King Solomon,
Since they came from distant countries
To make alliance with him,
To hear his wisdom, to see his power;
King Edward had not a neighbour,
Who was not to him a respectful friend.

The kingdom is in good condition;
(So are) knights and prelates,
Townsmen and merchants,
Husbandmen and peasants,
Clerks and citizens,
Freemen and serfs,
Since justice is upheld
Throughout, and peace maintained;
It might seem to be in England
After the miseries of war
That the world is renewed;
Winter is gone, and summer arrived.

But whoever is at ease
Ought to think of his discomforts;
And when he is in better condition
To think of ruin and destruction;
Since from a height man falls very low,
And joy soon turns to woe.

The King discloses his Vow of Pilgrimage to the Barons.

Thus did the wise king Edward;
It seems to him that he is not acquit
Of his vow and pilgrimage.
Since he is at so good a period of life,
He then sends to all his people
That to London they should come promptly,
To discuss the condition of the kingdom;
And they come without demur.

When quiet and silence is obtained,
The king begins to speak to them:
"Lords, it ought not to be concealed,
When I was in anguish and distress,—
This was, to tell you the truth,
When I was sojourning in Normandy
With the duke, who was my grandsire,
Richard, and was young,—
News came to me often,
Which made me very sorrowful,
Now of Cnut, now of Sweyn,
By whom you suffered so much sorrow,
Slaughter, arson,
Exaction of property,
Exile, banishment,
And imprisonment.[1]
News of the death of my father,
News of the marriage of my mother,
News of Edmund my brother,
Which was worse than the former,
News of my nephews
Who were slain by gluttonous Danes:
Then of Alfred, my brother, who
Was destroyed and died in Ely.
I was watched as a prisoner,
Nor was I safe even in a monastery.
Besides God and His Mother I had no
Comfort, and my lord Saint Peter,

[1] These lines, though evidently only two, are thus printed in the MS., the initial letters being in each case rubricated as usual.

And Saint John the Evangelist;
Thus I went one day very sad
Into a church where I prayed,
I surrendered myself to these four
To order my whole life,
And I made a vow, I ought not to conceal it,
For myself and for my heritage,
And for you who are my baronage,
To go to Rome to pray;
So I wish, very dear lords barons,
By your aid to perform this journey,
That it may accord with God's pleasure and yours
Not to oppose my purpose,
That God may be wrath with me and you,
Who said, as I find and read to you,
'Vow, pay what you have promised.'[1]
What I desired God has accomplished
And much more has his mercy;
It is not right that I should delay
To pay my service and my vow;

His exhortations to the people.

But you, lords, and you, commons,
Who are the kingdom and the crown,
If you well keep together,
You have no neighbour who will not fear you and dread
To trouble you; if one hates the other
And you him, and he pains and grieves you,
When the enemy has heard say this,
Both of you he can discomfit.
If I hold a stick weak and slender
In my small and slight hand
Without difficulty I can break it with my fist;
If six or seven long and old
Sticks together you tie,
I could not break them in pieces. So seems (it to be with)
The people in a country;
If they love each other, they have nought but good;
If there is contention and wrath,
And one draws this way and the other that way,

[1] Ps. lxxvi. 11. = lxxv. 12. Vulg.

Each weighs down his neighbour.
Wherefore I say to you, my good people,
Who are before me at present,
Provide in common,
To whom I can deliver my country,
To govern it without ill and war.
And to whom of my vassals (I can deliver
My cities and my castles,
To whom the ports, to whom my wife,
It belongs to you to advise;
I ask leave from all my people;
To Saint Peter I commend you all,
And do you pray that he save and protect for you
His loyal pilgrim Edward,
And you, people of religion,
This I pray you especially."

Answer of the people.

The people with loud voice cry out
In fright and astonishment,
"What is it that you wish here, good sire?
Wish you to slay us all?
God has made us a gift of you;
Do you wish our kingdom and people,
Which he to govern to you has
Delivered, now to abandon to wolves?
As well might you give command
To behead us all, who are yours.
We cannot suffer it,
Rather would we all die."

Advice of the Archbishop and Barons to the King.

The archbishop and the chieftains
See that this journey to Rome
Would be dangerous to the kingdom,
Refuse to permit his intention;
They tell the king that he should hear advice,
So would he have much profit and happiness;

They say: "Consider that you have no heir;
If we fail of your return,
Inasmuch as we have bold felons
As our nearest neighbours, at once are we dead:
Full of danger is man's life;
Do we not see that frequently
By illness and by weakness
Man dies in peace and rest,
Even the little and young infant?
Dangers of the Journey. You undertake with so great a toil
To accomplish so distant a journey,
Where is so much annoyance and difficulty,
The paths, the sea, the mountains, the valleys;
How great is the annoyance, how great the toil!
Full of peril is this journey;
Ambuscades at the bridges and the crossings,
Venomous and poisonous[1],
And spyings of foreign people:
Especially the felon Romans
Seek nothing but gain and gifts;
The red gold and the white silver
They covet as a leech does blood;
So many perils has it, one knows not how to say:
And to you we say, good sire,
You shall here expend your treasure,
Give up manors to purposes of piety,
With it you shall build a grand church,
Situate in the midst of your land,
To the sainted memory and honour
Of some martyr and confessor,
With people of religion
Who shall have nothing to do but to pray,
Who as long as the world lasts
Shall of serving God undertake the duty,
Who to the souls of your ancestors
Who are dead, shall bring great aid;
For kings present, for kings future,
And for the estate of the kingdom and peace,

[1] I have translated this as if it were *entuchement*. See the glossary. The word in the text, *enchement*, *lying in wait*, may, however, be correct.

In purity of life without wickedness
Shall offer to God service
In masses and matins
Fasts and disciplines,
Singing and reading and chanting in alternate verses,
Giving alms to the poor,
And shelter to travellers,
And living a chaste life.
Many are worth much more than one,
Especially good is a community,
Which lasts for a long time,
Which is not a good soon at an end.
Send therefore to the Pope,
That he may absolve you from your vow.
And that you may know it, Sire,
We do not wish to advise or to say
That the journey be entirely given up;
But to have still some delay,
So you shall send well lettered clerks
And with them wise knights,
And send to our father,
Who on earth is in the place of Saint Peter,
Who has fully the power
To alter and to free from a vow,
When through the alms and the benefits
He sees advantage, increase, profit,
And the honour of Holy Church,
To advance which he has taken on himself the care.
And in the court of Rome
Be the end of all this counsel,
When they whom you shall send shall arrive,
Which counsel you will pardon.

They request the King to obtain a release from the Pope of his Vow of Pilgrimage.

" And, Sire king, on the other side
It is better to disclose it sooner or later;
It is well to speak and to repeat it,
That you be not opposed to us,

Not with our counsels or our judgments
Have you sworn this, loyal King Edward;
Nor can you then, if a reason to give
You wish,[1] without us undertake such a thing;
Nor without permission of the commons (undertake)
Such peril to the crown."

Each class of the people say,
"Have pity, gentle King Edward,
Loyal counsel give thee
Thy own lawful people;
For the safety of your country
Trust well to this advice."

The King yields if the Pope consent.

So much they lament, and so much they cry,
And that he for God's sake remain, say,
That the king through their prayer
Consents to them, but on this condition, that
The Pope agrees to it:
Then have all the design
To choose from among them such messengers,
Who with good will know both how to speak
And to perform this message
For the noble king and his baronage.

Two Bishops sent to Rome to obtain for the King release from his Vow.

The prelate of York, who wise
Was, and sensible in speaking,
Whose name was Aeldred, is chosen for this;
And he, who was sensible in words
And loyal in deeds, he of Winchester,
Whose name was Herman, is to be the other.

They arrive at Rome.

They are requested thither to go,
And they prepare and get ready;
To the court they come, and have discovered,
God had provided and ordered it,
The pope whose name was Leo,
A holy man of much religion,

[1] This is literally *who a reason to give wishes*, the author having mixed up two constructions.

And all the cardinals,
And of the chief prelates
A very great assembly,
Which there was prepared and united
To hold a general council.
They, when they know these two have arrived,
Have great joy and hope
That confirmed would be their provision,
For of great authority
And of great intelligence are they possessed.

Answer of the Pope (Leo. IX. 1049–1054).

When the pope their message
Hears and understands, with kind intention
In whatever by them he sends and prays
His dear son Edward, he consents
That an abbey which is destroyed
He restore, or build one entirely
To the praise and glory of God,
And to the memory of Saint Peter;
And releases him from his vow of a journey,
Since it would cause injury to the kingdom;
And grants that under the protection should be
Of Saint Peter and Paul his companion,
Whatever he with good design
Should wish to give to his house;
And his blessing he gives him.
When the assembled council
Hears the sum of the message,
It confirms it and assents to it;
The witness to it was sure and full:
Then a guarantee was put to the writing,
Where the bulla hangs by the silk,
At the council, which was all through
By common wish and consent,
Read in quiet and in silence;

And then by the advice of the legists
There was a counter-writing in the great register;
That no one ever attempt
To infringe this privilege
Which is thus confirmed at Rome;
And this is the sum of the writing,
Which is in Latin distinctly
Written, that any one may be certain respecting it.

Of the writing this is the sum:
" Leo, Bishop of Rome,
Servant of the servants of God, to King Edward
Sends health and blessing:

" Since I have heard and understood
Your will, purpose, and vow,
To the King of all kings I give thanks,
Through whom in common reign
The renowned kings of earth,
And princes in order to do justice;
Since always near
Is God to his real friends,
And all the same is the will
Of God and of his saints, as if one,
To his saints is He head and to us;
He surely wills what His apostles will.
To Saint Peter art thou held
By thy promise and by thy vow;
For the reason which has been already said
I do what pleases God; thus are you quit:
In peril is your land,
Since from neighbours it fears war;
To thee it belongs to guide the rein
Of justice towards those, who full
Of wrath are and treason,
And trouble the country;
So that there might arise peril
From your departure, good son;

By the power which to me belongs
From Almighty God,
And the might of Saint Peter
Who was his holy apostle,
Who received a gift of this power
In that hour when He said to him,[1]
'Whatever you shall bind on earth,
All shall be bound in Heaven,
And whatever you shall absolve,
In Heaven shall be all freed;'
Even I, a mortal, who in the place of Saint Peter
Shall be able to do it; and by the prayer
Of all this assembly, which agrees to it,
Since it is the present will of God;
Of thy vow of which thou art held,
For which thou fearest lest God be wroth,
And of thy sins which from infancy
Thou hast committed by thy ignorance,
And by negligence aforetime,
Absolve you, son, on this condition,
That to the poor in alms you restore
The treasure you have intention to expend,
A monastery in honour of Saint Peter
A royal one you make, for chant and prayer
Where monks shall take pains and care,
To serve God while the world lasts;
And that you complete the church entire,
Or restore one that is destroyed;
The monastery in freedom put
That it be subject to no layman but the king;
And that always of the house
The king be especial patron,
And that the privileges and freedom
He give which are given to the church.
I will that the Pope be its guardian
Henceforth for all the rest of his life;

[1] S. Matth. xvi. 19.

And if any mortal attempt
To infringe this my consent,
May he be finally cursed,
Condemned to the torments of Hell."

Vision of a Hermit relative to the Pope's answer.

By an adventure which you shall hear,
Was the king now well informed
Of the messengers and of the result
Of their message and their journey.
The answer which is written
Is proved by a hermit,
Who had great favour with God and men,
Because he lived very holily,
And was of a very lofty life,
And had his abode
In a good souterrain,
Living on fruit and roots:
Of great age, and now near
To his end was this holy hermit,
To receive the great rewards
Which in Heaven were stored up for him.

One night by chance,
When during the day he had given much pains
To pray and read in Scripture
How hard are the pains of Hell,
And how the enduring life
Of Heaven is sweet and to be desired,
So far this thought conducts him,
He can neither sleep nor repose:
Saint Peter appears to him now
Bright and beautiful, like to a clerk;
He is amazed; and Saint Peter says
Gently, "Fear not, brother;
I am Peter who keep
The keys of Heaven. Tell Edward

The rightful king of England,
That his desire and his prayer
By me, who have prayed God for it,
According to his pleasure is accomplished;
Of all his sins he has pardon,
And absolution from his vow,
By my power and my right
Who govern the bolts of Heaven,
On the agreement and condition
That to me he make a house,
Where he may have a convent of monks
Taught according to the order of Saint Benedict,
That they shall give their care to serve God
And me while the world lasts.
At London is the spot marked out,
Two leagues from the city,
Thorney, where is a church
Ancient and situated low,
So that no poverty may overtake it,
Towards the west on the Thames.
I myself will consecrate the spot
With my hands, since I hold it very dear.
There I will that he build his church,
But first mark out the boundary.
This place shall be very glorious,
Pleasing to the Lord above.

"And let him know that his messengers
Are coming to turn him from his intention,
On this day they will pass the mountains,
And on this day they will sail on the sea,
And on this day they will come to the king;
Their privilege he will see that they have,
Nor can hurt them wind nor water;
I myself will conduct them.
Thus I wish without fail to tell you
Of the messengers coming from Rome
The dangers and the journeys
Which are to come, and which passed,

Of the privileges and freedom
That they may bring the particulars that have been decided;
And to relate the history of the messengers,
That the king may have no doubt of the story,

"I am he to whom in Normandy
He prayed for succour and aid,
So that to me he vowed of his own accord
To come to Rome to my monastery:
Now I will then that he cause at Thorney
An honourable monastery to be made;
And I wish, and let him well know my advice,
That my church should be in this place.
As for those who shall serve me there,
Hence to Paradise they shall go,
And I, because it is my office,
Will allow them to enter Heaven.

"Whatever I have here said to you,
Clearly put in writing,
Send it to the king and his baronage,
To strengthen their courage.
To God I commend thee. I depart;
From me salute King Edward."
When this he had said, with the dawn
He vanished before the day.

The hermit now awakes;
Certainly it was a miracle and a great marvel;
For on the day that this vision
By night was seen, as we read,
The messengers were at court,
Who were neither dumb nor deaf;
Their need have they accomplished according to their intention,
Returning have they finished their journey
With permission and blessings
From the Pope and all his companions.

And they come without delay,
Without waiting or interruption
Very soon, on ambling palfreys,
As does a galley by (the work of) the rowers.
Now let us say what did the worthy,
The good hermit in the mean while.

The Hermit sends the account of it to the King.

The good man delays not, in the morning
He causes it to be written on parchment,
The whole matter from beginning to end,
And then sealed with wax;
He has it very soon carried, as from
Saint Peter, to the good King Edward:
He reads the writing, is overjoyed with it,
But he will not that it be seen or heard,
Excepting by his intimates, for he desires not
That it be considered folly or mockery.
When the messengers shall come,
He will know if they agree;
If they agree not entirely,
It will be held nothing but a deception;
But if the writing agree
With the fact, then there is no contradiction;
So the event will be assured,
To all will it then be clear.

Return of the Bishops from Rome. The King freed from his vow.

The messengers come from Rome
Bearing the result respecting the royal vow;
All the barons are assembled
To hear this great message.
And they begin to say to all
Their message, to read according to the writing
And the adventure, that is written,
Which came to the king from the holy hermit.
The one letter with the other entirely
Agrees, so that no one is in doubt

That the command comes
From Almighty God,
And Saint Peter, who of the gate
Of Holy Paradise carries the keys;
For the one comes from the east,
And the other from the west;
Hence every one is assured of it,
Because the recluse was very far away,
Where of it he could not be certified,
In the country of Worcester,
Far from men in the wilderness,
On the slope of a wood,
Enclosed in a cave which he had obtained,
Deep down in the grey rock;
Nor was he thinking at all in his heart
Of the king's vow, or of his journey,
Until God sent to him
Saint Peter, who related it to him.

His Speech to the Barons.

When the king knows by this sign
That it is God's pleasure that he remain,
To his barons who await him,
He now says openly;

"Lords barons, since what pleases you
Has (pleased) him who is King of kings,
Now is my heart at ease;
I acquit you of this tax,
Which was collected through the country,
And from a favour turned into a debt;
A charter I give you that it be confirmed,
For all time certain and lasting,
In this common parliament.
So much the surer is the gift."

Charity of the King.

Now the king amends his life,
Makes large distribution to the poor,
And was praying early and late.
Who did the benefits but King Edward?

Who clothed the naked poor
But Edward the holy, the gentle?
Who fed the hungry
But Edward the glorious?
Edward gave these gifts,
Proclaimed deliverance from his prisons;
Nor allowed himself to be conquered by avarice,
But held it as a very great vice;
Of making excuses he was much ashamed,
Of gold or silver no account he made.
His excellence increases from day to day,
And his fame and his honours.
And he was of great humility;
Of the needy he had pity;
Without opposition and raillery
He did his alms in private;
He had not in his country a house
Of order and of religion
Which had not from him a royal gift,
Which owed him not a blessing.
Nor ought I pass over nor to be silent
How gentle and debonair he was;
By a history I will prove it
Which prevents one from forgetting.

A Miracle.

It chanced that King Edward
Was at London in his palace;
He went to the chapel of Saint Peter
Which was near, to hear mass,
And a great circle of knights,
Among whom was Hugo the chamberlain.
A poor man was sitting in the road
Deformed, a beggar, and orphaned,
Guil Michel was his name;
And he was Irish by nation,

Thin, deformed, feeble, and weary,
Who cried out "Alas, alas!
I am here a poor wretch,
On whom no one takes pity,
Who am deformed and disfigured;
Alas! why was I ever born?"
He had a face contracted and discoloured,
All had pity on his lamentation,
He had his feet twisted, his nerves torpid,
His legs without coverings curved
So that the joints of his knees
Turned towards his back against nature.
His feet bent the wrong way, withered,
Were turned round and attached themselves behind him.
By a convenient stool
Which he held against his breast,
The poor unfortunate dragged himself
By this on a good way.
He sees Hugelin, cries out loudly,
"Mercy, Hugo, have you none on me?
Of old wert thou gentle in blood,
And pitiful and frank of heart."
"Explain," said Hugo, "what I can do for you."
He answered him very humbly,
"To Rome have I gone six times
In this manner, in this distress,
Six times at Rome have I been,
A pilgrim, weary, and ill at ease,
Where Saint Peter has promised me health;
But on this condition,
That the gentle King Edward,
Whom may God and Saint Peter protect,
On his own royal neck
As far as the monastery deign to carry me;
Saint Peter his dear one wills it,
The saint whom he loves above all;

He requests and commands it,
And by me a sinner bids him
Not to omit to do it.
As he desires favour from God;
And do you for me carry the message
Hugelin bold of heart."

He goes to relate it to the King;
He answers: "I will do it by my faith;
With joined hands I thank God,
That for such an office he has chosen me."
Now he has sent for the poor man,
Takes him up on his back, thus treats him as a load,
Carries away the weary sick man:
The ignorant make their mock of it.
They say to him, "Cease now
From carrying the tired stinkard.
From his sores the matter
Descends along your dress,
Soils your body and robes,
And wets you even to the hams."
But he ceases not from carrying him.
Now, lo! of the dead flesh
The joints are straightened and loosened,
The deformities are righted,
The nerves which were turned the wrong way
Are restored in their right position.
The King now tired and weary,
Him who never had gone a foot,
Before the altar on the steps
Lets down, and he stood up on his feet;
And he praised God who has cured him,
And so do those who are there with him.
Now seized him by the hand
Godriz, who then was sacristan;

He directs him to praise God,
Presents him before the high altar;
With sure step carefully
Conducts him along this pavement,
Which hurts him not or makes him tremble;
Whence to all it seems a wonder,
Because for long time was known
The deformed man to all passers by;
They praise the King of Heaven above,
Singing *Te Deum laudamus.*
The poor man who feels himself cured,
To God gives thanks and acknowledgments,
And that people may have remembrance of it,
He hangs up there on the wall his stool,
Then becomes a pilgrim
Of Saint Peter, pursues his journey:
The king for his sustenance
Causes money to be given to him;
He served God as long as he lived.
This account I therefore write,
That by it may be understood
How from his true and tender heart,
He loved the apostle Saint Peter,
His Lord and our's.

Restoration of Westminster.

Then he has intention and greater desire
To love him and to serve him,
And to restore this church,
Which is founded on the Thames,
The sanctity of which is assured.
Ruined was it by poverty,
That which by men of old was called,
As before I told you, Thorney,
The fame of which was assured and good.
For Saint Peter in person
Dedicated it with a bright
Company of holy angels,

Its History.

And since to my subject
It belongs, it is right that I should tell it;
I will not omit for any labour
The commencement of the history,
And the reason of the foundation
And then of the dedication,
Of which the written history assures us.

Of old, King Ethelbert
Who reigned in the country of Kent,
With whom I must begin,
Whom Saint Austin converted,
Had a nephew valiant and bold,
Who became a Christian through Saint Augustin,
King of the East Angles,
Whose name was Sebert, and baptized
Was in the name of the Trinity:
At London he built a monastery
Which to Saint Paul it pleased him to dedicate;
There was his chief city;
Within the walls he had well placed it,
A bishop he had put there on his throne
Ordained by Saint Austin,
Whose name was Mellitus, whom Saint Gregory
Sent us as the history tells;
Then King Sebert undertook it,
With the consent of his uncle Ethelbert
And through Saint Mellitus, who was
Of exalted life and great virtue;
A monastery he erected to Saint Peter
Towards the west, for chant and prayer:
He directs and has arranged everything,
When the church was completed,[1]
And ready for the dedication,
And furnished with the crosses as is befitting,
And Saint Mellitus on the morrow
Was quite prepared to dedicate it.

Legend of its Dedication.

[1] The order of this and the previous line has been changed in the translation.

The previous night for the wonder
Many people wait there and watch,
Who admire the sight of such a consecration,
As being persons newly converted to God,
Who ever admire the sight of such an event.

Lo! at night by the Thames
A man in a strange vesture,
Who cries out from hour to hour,
And ceases not, and continues
To the lay passengers there who pass,[1]
"Who there will cause me to arrive,
Shall have a rich reward, let him well know."

A fisherman who this hears and sees,
Goes, receives him into his boat;
On the other side puts him on shore;
And he as soon as he arrives
Has entered into his monastery;
The air becomes bright and clear,
There is not in the monastery darkness or shadow;
Now is there a great number of angels,
Who are come to his service
To dedicate this church.
So much odour is there now throughout,
That it seems to this fisherman
That the sun and the moon
Lend or give all their brightness;
Angels from Heaven descending
He sees, and then reascending;
Such joy had he, that it seems to him
That he is ravished in Paradise
By the vision which appears.

When they have done everything which serves
By reason to the dedication,
To his fisherman who waits
The noble Saint Peter comes,
"Art thou still here, good brother?"

[1] The translation of v. 2080 is put forward with great doubt; perhaps the inverted commas should have been placed before this line instead of the next, and then the sense might be, "Ah, loyal passenger who passest by"—but then we ought to have had *passes* for *passe*.

" Yes, sire, but in terror
Have I been this night." " Why?"
" Because that, if I dare tell it you,
So glistening were you, good sire,
More beautiful and bright were you
Than is the sun at mid-day,
I fear lest all the brightness should burn me."
" Friend," said Saint Peter, " fear not;
Hast thou then food for me or others?"
Sire, I could not but be listening
To the celestial visitants only
Of whom all this place was full.
And the brightness which from you came,
So blinded and occupied my eyes,
That this night I have caught but one fish;
From you I look for my reward."
And he said to him, " Now in the Thames
Cast thy nets, thou shalt have a capture."
And he did it; he caught fish
At once in great plenty,
With which he was rich and well stored;
To land have the nets drawn them,
Of which the greater part were salmon:
And he said, " Fisherman take one;
So shall you make from me this present
To Mellitus; say clearly
That I Peter, the keeper of the keys of Heaven,
This monastery come here to dedicate;
A true testimony of it you take,
Sufficient proofs he will there find;
And do not undertake to dedicate
The monastery since I have accomplished it.
Tell him that I give all
My love and my blessing
To this my church,
Which God himself also prizes.
This shall be my frequent resort:
By the power which to me belongs

I will absolve the people of their sins,
The bound here will I deliver:
The gate shall not be interdicted to them
So that they may not have entrance into Paradise.
To the Bishop Mellitus tell
What thou hast heard and seen here,
And that he to the people discover
From point to point all this business."
The fisherman all his speech
Understands in his heart and well listens.

" Sire," said he, " I have understood,
All your commands I will perform."
At his feet he falls, and much prays him
That he be his counsel and aid.
He says to him, " Henceforward have
Mercy on me as thy servant,
And accept the service and homage
From me and from my lineage."

Now from him the holy elder
With joy and brightness departs;
The day soon begins to dawn,
The Bishop Mellitus now rises,
And begins to prepare all
That was belonging to his office,
As for so great a dedication,
Anointing oils and vestments:
And he goes at the dawn of day.
Now he meets the fisherman,
Who was very mindful and wise
In performing his message
Completely from beginning to end;
So as Saint Peter enjoined him;
From Saint Peter in a gentle manner
He made the present of the salmon.

" Sire," said he, " this salmon,
Thy new protector sends to thee,

Who at night was thy vicar,
He who is chief of the apostles,
Prince, doorkeeper, and pastor
With high service and great honours
Of all the cloisters of the church;
This is Saint Peter the apostle,
Who has dedicated the monastery
Of Westminster this night;
Marked is the whole church,
That no one may doubt of the service.
In the sand the writings
All fresh, and figured
Without fault, evident and freshly written
There you will see the Greek alphabet."
The bishop, who recognizes
The signs, believes all his words;
The church he sees sprinkled,
And marked with twelve crosses;
Within, without, the walls moistened,
Sprinkled with holy water,
And the alphabet on the pavement,
Written distinctly twice,
And the marks of the oil;
And, chief of the miracles,
The remains of the candles.
To the people discloses the prelate
Mellitus all this word by word,
Who at it displays great exultation and joy.

"Sirs," says he, "Christian people,
For you hear some news,
My heart leaps for joy for it;
Anything so strange or glorious
You never heard, so marvellous;
At night descended the grace
Of God from Heaven in this place.
Our Sire Almighty Jesus
From Heaven sent the shining one,

This night to dedicate,
Know well, this holy monastery,
Saint Peter, who is of the keys of Heaven
Powerful and spiritual keeper;
The news are assuredly certain,
And evident the marks
Of the twelve crosses, the anointing,
The writings in the sand.
Nor should I dare to interfere
In putting other blessing there;
And he prevents and forbids
Us from violating what he commands.
Well assured am I with confidence
That he the service has accomplished
Sufficiently, better, and in a more saintly manner,
Than a hundred such (as I), in truth, could.[1]
By a vision am I certain,
And by the testimony of this fisherman,
With other signs which I have
Said, the truth I well know,
You ought much to love this spot
Henceforward and to honour it;
For Saint Peter, who is vicar
Of God, says it should be his frequent resort:
Of your sins he will absolve you
And will receive you in Heaven,
Since all those whom he wishes to save,
He can, as chief doorkeeper of Heaven."

All those who the news hear
Loudly praise the miracles of God;
At this time and henceforward
To the monastery men paid great honour,
And flourished in green memory
The history of this dedication.

The fisherman and his lineage
To give acknowledgment of their homage,

[1] I am very doubtful as to the meaning of this line.

To Saint Peter give a large portion
Of what they gain by their trade,
The tenth they are accustomed to give;
Whence arises to them more gain than loss.
But one who acted fraudulently in it,
For long could not boast himself,
He had by it loss and great mishap;
To Saint Peter it behoved him to make
Amends fully;
At his altar he made offerings;
So that he restored to him all
That before he had retained.

Edward's Restoration of the Church.

By this account I have recalled the memory,
Just as the history testifies,
Of the love and devotion
Of King Edward, the reason for which
This church, which was almost entirely
Fallen down and long ago destroyed,
Since the time of which I relate to you
Because age destroys mighty things,
To restore, to put in to a proper condition
Under a prelate he had often wished,
And to enrich with rich gifts
Of treasure and possessions;
His body he grants to it and intends
That he be buried in this church,
And in order well to confirm his gifts,
He now sends to Rome,
Where is the mother throne of the world,
That the privilege may be ratified:
But the one who was so intimate a friend
Was dead, and another put into his seat,
And he wishes that he for him renew,
And reconfirm and reseal,
And cause to be put in the register
All the grants of his ancestor.

Description of the Church.

Now he laid the foundations of the church
With large square blocks of grey stone ;
Its foundations are deep,
The front towards the east he makes round,
The stones are very strong and hard,
In the centre rises a tower,
And two at the western front,
And fine and large bells he hangs there,
The pillars and entablature
Are rich without and within,
At the bases and capitals
The work rises grand and royal,
Sculptured are the stones
And storied the windows ;
All are made with the skill
Of a good and loyal workmanship ;
And when he finished the work,
With lead the church completely he covers,
He makes there a cloister, a chapter house in front,
Towards the east, vaulted and round,
Where his ordained ministers
May hold their secret chapter :
Refectory and dormitory
And the offices in the tower.
Splendid manors, lands and woods
He gives, confirms (the gift) at once,
And according to his grant he intends
For his monastery royal freedom :
Monks he causes there to assemble,
Who have a good heart there to serve God,
And puts the order in good condition
Under a holy and ordained prelate ;
And receives the number of the convent
According to the order of Saint Benedict.

Three Prelates sent to

To Rome he has sent three prelates
Of his most loyal friends,

Rome to obtain confirmation of its Privileges.

An archbishop and two chosen persons
Wise in worldly matters and in writings,
Who arrive at Rome,
Where then a council was being held;
So was their decision and their judgment
Better confirmed with greater certainty and weight.
When their request was read,
All had great joy of it;
Each agrees and well consents
That it be lasting and stable.

The pope, whose name was Nicholas,
Opposes not the good king,
For his desire was rightful,
Which was such as I relate;
And now he requests that he send it
Fully entered in writing;
The Latin is placed before,
And the French follows it.

Both the one and the other writing is given,
What the Latin says in French,[1]
What King Edward requests,
What the pope on the other hand agrees to,
The one requests, the other agrees;
I forget not the one or the other.

Letter of Edward to the Pope. (Nicholas II. 1058–1061.)

"Of Holy Church to the sovereign
Pastor, according to the will
Of God, Nicholas of Rome,
Who is called the Pope;
King Edward sends health,
As right and reason requires;
We give thanks to the King of kings,
Who formerly had a good pastor,

[1] The MS. has erroneously, "*What the French says in Latin.*"

So have we now Nicholas,
Who of Leo follows well the steps.
It seems to me that you take pains to be
Better than was your ancestor.

"Much I pray that according to the justice
Of my purpose care may occupy you,
And that the request may ally us
In friendship together.
To acquit me of the vow
To Saint Peter with which I am bound,
Have I a monastery restored:
A convent exists placed
Under an abbat, who shall always
Live according to the order of Saint Benedict;
The church is accomplished and finished
According to what was designed
By your ancestor Leo;
By a writing which we have from him
To its freedom he gives consent,
According to what belongs to the king;
And I pray that you confirm it,
Maintain and increase it;
And we are ready to obtain for you
Your rights in England,
That you for our kingdom
May pray Saint Peter the apostle
And Saint Paul his companion,
That nothing but honour come to it,
That it may save my body and soul.
Now farewell; God, who is able, guard you!"

The Pope's Answer.

The Pope well consents to it,
And sends this letter to the King;

Confirmation of the Privileges of the Church.

"Nicholas, servant of the servants of Jesus,
To King Edward sends health,
Of friendship, of honour increase,
And a long reign and peace.

Thanks I give with joined hands
To God and the saints of Heaven;
Who have inclined your heart
To love and honour us,
And to obey the apostles,
And to agree to our intention
Through the power and dignity
Which is given to me by God:
And may you have full blessing
And pardon of your sins;
And I grant you my prayers,
As did Pope Leo for himself;
And if now I do a right thing,
May you have an equal share with myself;
So that from an earthly kingdom
You may pass to a Heavenly;
In Heaven may you have joy and glory,
On earth victory over your enemies,
From ills God grant you release,
May he confirm your reign in peace.
I confirm to you and to you grant
Whatever before me gave you
Leo the just Pope,
That there may not be ever a mortal man
After me, prince or Pope,
Who at any time shall infringe or take away
The dignities of your church,
Or the right or the freedom.
By my power aforesaid,
Free from subjection to the bishop
Let it always be; and let there be no patron
Of this church ever but the king;
And there let the king be consecrated,
Placed on his throne and crowned;
And there be the regalia preserved
In sure and certain protection,
Of which let the abbat and the convent
Be guardians for ever.

Nor by force or violence
Of the king, nor by sentence of the bishop
Let this convent be disturbed,
So that it may not elect with the freedom
Befitting their house,
An abbat without any contention.
Nor let them take an alien foreigner
Through love, nor through hate;
Let not the bishop send there his commands,
Excepting with entreaty and by permission
Of the abbat, whom they shall have,
And the convent which he shall have under him;
Nor ever let there be there an ordinary
Entrance, so as of right to cause
That it be for a high road and general cemetery.
As the abbat desires
Or of their own right,
Let them have freedom of burial.
And whatever the kings of old,
Who from the world have already passed,
Had an inclination to give,
Those who are at present or to come,
Who have a desire to benefit it,
I confirm for ever;
My bulla I put for a sign
That if any one attempt to forbid,
To take away, sell, or disturb,
Damage or impair,
Or to wound the freedom,
As this writing determines;
In the resurrection
Of the great general judgment,
May he have no part among the elect,
But of the fire which burns for ever.
And to you at the beginning,
And to the kings who shall be protectors,
(I say), take care of this house,
That it have no sovereign excepting the king,

So shall you have great reward,
Salvation in the judgment
From Him who reigns and who commands,
Never perishes nor is impaired."

When it is heard and confirmed
And registered and ratified
At the council, which at the Lateran,
So God wills it, sat that year,
The messengers are in great joy,
Depart when they have taken leave,
And they find no interruption
On their return by land or by sea.

Return of the Messengers to England.

When the messengers have returned
To King Edward without interruption,
His heart with great joy and liveliness
Is emboldened and quite renewed,
He is no longer pensive nor anxious
Because he is not freed from his vow;
To God he entirely abandons himself;
That the noise of the world may not stun him,
Nor the mighty cares of his kingdom
Disturb him by chance,
That the complaints and lawsuits of the court
May not draw him off from loving God,
He makes judges and bailiffs
Chosen from his wisest men;
To the dukes, to the counts, and barons
He hands over his castles and dungeons,
Of whose loyalty he is quite certain,
Not to alien foreigners;
Those who are his own subjects,
Gentle of birth and vassals,
Take pains to guard the country
Without injuring the royal honour.

The King's joy.

His Government.

The king has peace, time, and leisure
To love God and to serve Him,
Whence God regards him with such favour
That on earth he thus honoured him
With miracles and virtues,
That he keeps all his people in peace.
The knights and the prelates
And the people are in good condition;
There is no one who does not pray that God may guard
The holy peaceful Edward.

Miracle of the Eucharist.

In this abbey, of which
In this history I have mentioned
That in the name of the Trinity
Saint Peter had already dedicated it,
And the king had restored it,
As I related to you before;
One day it chanced that King Edward
Heard mass; on the other side
Earl Leofric in this monastery
Heard mass at this altar;
This earl was of good life,
Of great honour and lordliness,
Founder of several monasteries,
As were his ancestors;
And Godiva, the countess,
His wife, who there heard mass;
Well agreed they with the behaviour
Of King Edward who was there before.
In deep devotion were they,
In tears and in prayers;
The king prayed intently
For his kingdom and for his people,
And that he might so reign in this life
That in the other he perish not.

When the chaplain raised
The body of God between his hands,

Lo a very beauteous child,
Pure, bright, and like a spirit,
Appeared to King Edward.
The earl looks on his side,
And his heart well understands
That this is Almighty Jesus,
The heavenly King of all kings;
Now that his right hand has raised
The child, the king bows to him,
Begs for medicine for his sins;
To the king He gives his blessing.
And the same vision
The earl sees, and to the king
He turned; he says, "Quiet thee,
Thou seest, it seems to me, what I see;
This is Jesus in whom I believe."
The king to Jesus bows and prays;
With joy of spirit weeps,
Ceases not tenderly to weep,
As long as lasted the mass.

After the mass says the King,
"Leofric, friend, this secret,
As a loyal knight and count,
I pray you, relate not to man;
For you will not be believed
Or will be considered foolish.
Let it not be known in my life,
That it appear no hypocrisy;
Since it is better to follow the example
Of our Lord who commanded silence
To the three who came to mount
Tabor with him and had the sight,
Peter and his two companions,
Of the Transfiguration.

Then went the earl to Worcester,
To a holy man who was monk and priest,

And related to him the vision
In secret confession,
And prayed him to put it in writing,
In order to keep it in remembrance,
That at any time it may be known
By the letter, which would be read;
And said, "So be it after my days,
When you shall be assured of my death;
I give you assurance of the circumstance,
That you may conceal it as I have done."
He answered that he might be confident
That through him it should never be discovered;
All this adventure he wrote,
The writing placed in a chest,
Which was in a holy and safe place;
Then a long time after the days
Of King Edward and the count,
As history relates it,
The chest opens of itself,
And this secret was made known,
Which with his remains was found,
After that a long time had passed.

It is right that I tell and relate to you
The great pity of God,
Who is not slow to give liberally,
Since He is gracious and liberal,
Who gives royal lordship
To the king, and purity of life.
Favour has he with God, favour has he with men,
For which to God great thanks he gives.

Miracles.

A miracle as I have read it
In history, I will recount to you.

Cure of a Scrofulous Woman.

A very cruel disease
Had a young and beautiful lady,

It took away her happiness and joy,
Tainted and darkened her colour,
In her neck she had bare swellings,
Which are usually called scrofulous;
They turn to rottenness,
Putrified, and swollen, and full of matter,
Which with pain and suffering
From the throat took their rise;
Her face by it was much injured,
Mutilated and disfigured;
The putrefaction and the sore
Sent forth so fearful a stench,
That she had no friend who would approach her
Without derision and reproach;
For she who once was young and beautiful,
Is despised and appears leprous.
No one took care of her,
Even her husband held her in contempt,
She has no friend to comfort her,
Much she longs for death,
Not only for one ill that troubles her,
For her grief is now double;
By a misfortune which wounds her
And increases, she becomes barren.
By her long illness, and giving ear
To physicians, she had done nought but expend money,
She now hopes for succour from no mortal,
But only from the God of Heaven;
To die she desires, but she can
Not die, for God wills it not;
She falls into a wretched state of grief,
That death makes so long delay for her,
So cruel and great were her ills.

One night she is scarcely asleep,
And she hears a command,
That in the morning early

To the great palace at Westminster
She should go, where was King Edward;
That she should say to the king, that he for the love
Of Jesus our Saviour,
With the water, with which he washed his hands,
Should moisten her sores,
And her neck should wash and touch,
Should mark her face and mouth,
That so she should quickly feel deliverance
From her pain and her malady.
She as soon as she awakes,
At once prepares herself to go:
Comes to the king, and discloses to him
The vision, and he when he hears it,
As a gentle debonair king,
Grants her request;
He takes of the water, with which he had washed,
Sprinkles the spot that pained her,
Strokes the swellings and the sores,
Which are foul with the disease,
And gently washes them with the water.

Now, lo, the malady departs;
By virtue of God, and by a miracle,
When he had made the sign of the Cross,
Worms issue from the matter,
The blood is at once purified:
The disease and the stench cease,
The disfigurement and the pain;
To the hostelry she goes cured,
And free from her malady;
Her flesh is restored entirely,
For dead is rankling sore and gout;
And she who was barren till this time
Afterwards had a beautiful infant.
All those who have seen the cure
Praise the mighty Lord Jesus,
And pray him that for long he guard
Their rightful King Edward.

Cure of a Blind Man.

The graces of the Holy Spirit are
Diverse, as in his scriptures
Saint Paul tells us[1]; some are full
Of good sense, others strong and healthful;
One is knowing and this one is sensible,
The other maintains a firm faith.
This saint, of whom I write and treat,
As his works bear witness,
Grace had especially
Above all saints, as I understand,
To cure all the blind
By his prayer and his virtue;
And there seems reason and right
That he who had a soul clear and pure,
Should be able to enlighten the darkened,
And thus to cure the blind.
So my subject reminds me
To speak of another miracle
Of which I have made mention,
How a good man was cured,
Who had been blind from infancy,
Famed and well known,
And was entirely blind
Without worldly pleasure and light.
"Ah! God," this is what people said,
"Who sees not this man, much marvels."
All the substance of his eyes
He had, but he saw not at all.
To this man, of whom I speak and tell you,
One night when he was asleep,
Said one, I cannot say who,
He was from God, assuredly do I believe,
In a manifest vision
Which afterwards was well proved to certainty,
"Go thou," so spake the voice,
"Who desirest to have restoration of thy eyes,

[1] 1 Cor. xii. 4.

To-morrow morning to that palace
Where now is Edward the king.
Be present when he washes
His hands; with the water with which he washes,
Thy eyes, thy face, and thy mouth,
Pray him for God's sake that he wash and touch."
He awakes, returns to himself,
Fears to speak of the circumstance,
Scarcely dares to do his intent,
Nevertheless with abased head
In the morning he causes himself to be conducted to court,
Causes the chamberlains to be called,
And relates to them the vision.
One of them, who was his friend, ascends
The steps and goes to the king:
He says: "Sire, listen to me;
A man, who now awaits you there without,
There is, who gives great thanks to God.
For at night in a vision
God told him he should be cured;
He has been blind from infancy,
He has entire trust he shall be cured by you.
The remedy is now understood by him,
If it please your liberality
With the water, with which you wash your hands,
To wash his eyes, well assured is he
According to his belief, according to his words,
He shall be entirely cured of his ills."

"Friend," thus spake King Edward,
"I all but say that you are foolish:
Am I then of so exalted a life,
That one should so far trust in me?
This did of old the apostles,
And other saints whom God loved,

Either martyrs or confessors,
Not a sinner such as I am;
Such a dream is not to be valued,
It appears a phantasm and a lie."
"Sire," said they, "pardon—
By a dream was Joseph warned,
That he should go into Egypt,
And when the time came that he should return,
It was no phantasm or guile,
So testifies the Gospel,
In his sight of the vision
Of Pharaoh, king of Egypt.
The intention no one can say
That God has in his purpose, good sire;
To simple people he often discovers
In what manner and how much it pleases him to work;
To oppose him befits no one."

The king finally agrees,
And says, "Do not speak of the marvel."
Of All Saints that day was the vigil;
He says, "It is time to go to the monastery;
Let some one bring basons, water and towel."
The water, which the king receives,
Was held in a light bason.

When the king came to the church,
As they were at the service,
He causes it to the darkened eyes
To be applied, and washes them. Lo
Both the eyes of the sick man,
Which were injured, unpleasant in colour,
Dark without sight and clearness,
Become whole and clear and pure:
Then with loud voice he cries,
Says with joined hands, "God help me,
Thank God and you, holy king,
Since through God and you I now see clearly;

Much I rejoice, much I marvel,
A ray of the sun has not pierced me,
Now I see all of this court."
With joy he cries, to the monastery he runs,
To his Saviour he gives thanks.
They say who were at the spot
One to another, " Art thou sure,
Is it he who saw not his hand?"
Now are both astonished,
" It is another, but it is like him;
But health renews him."
The king now calls him to him,
" Seest thou clearly," said he, " friend?"
" Yes, sire, for it I thank God
And you." " What am I then doing?"
" The longest finger, sire, that you have,
Of the hand which you have raised,
Have you directed towards my eyes."
The king strokes his beard against his breast,
" And what do I there now?" and he cries out,
" Your beard you stroke, as I see,
Against your breast, good sire king."
All the people together
Rejoice, and it seems a marvel
That they in their earthly king
Have a prophet of Heaven.

The king bows himself before the altar,
Moistens his beard, his face and his mouth
With the tears which he sheds; so much he weeps,
Renders thanks to God and prays,
That of tears he has a streamlet
Like a fountain with quick course,
And says; " Lord, this is your evident
Favour, not my desert."

The fame of the deed spreads,
And it was known henceforward

That through the king God sends healing,
So from it arises great joy to all;
There is no one who speaks not well of it.

Cure of another Blind Man.

A townsman of Lincoln heard of it,
Who, I know not in what manner,
Now for three years had been blind;
Much desires he in his heart
To have from the king the benefit,
Which he hears that he commonly
Did for God's sake to other people.
He said, "Foolish am I that I delay so long,
That I go not to King Edward,
Through whom it pleases God to do so many
Glorious acts of healing on earth;
I am like him who has great thirst
By the side of a fountain, and does not drink."
He determines that he will go to court
To the king, from whom to receive health.
Behold it came to him in the night,
When he and others all were asleep,
That he by a vision
Should be cured in his eyes,
If he could have this favour from the king,
That he apply to him the same remedy
That he applied to the blind man the other day,
And he directs himself without delay,
Causes himself to be brought at once to the court,
Where then King Edward was.
To a chamberlain of the king
He says, "For God's sake listen to me;
In a vision it has appeared to me
That I should be cured in the same manner
As he who saw not at all:
I who have lost all my sight."

And he answered him, "By my faith,
Thy wish will I tell to the king;
I will not draw back from thy prayer,
If it pleases him to do the charity."

He goes to the king, and says, "Good sire,
It befits me not to abstain from speaking;
A blind man awaits here below,
Who seeks medicine for his ills,
And he comes as (the man) did the other day,
Who was cured of his illness
By the vision of a dream
Which was true without falsehood,
Taught by God, as we believe;
And seeks the same medicine.

The king answers, "If God wills it,
It is not right to be angry or sorrowful at it;
By a sinner another to cure
If it please Him, it is only right to bring him."
Now from his bed he rises
Asks for water and washes;
When he has washed, he sends for the blind man,
Bids him slowly wash his eyes,
His forehead, face, and beard,
And he by it receives a cure,
And sees clearly, is overjoyed,
And says, "I am cured, God be praised."
Great joy and great renown arises from it,
First through all the court,
And then through the country,
And through the kingdoms around,
That the blind man entered by the gate,
Goes forth cured, and bears witness
To the holiness and virtue
Of King Edward, which he had experienceed.

Cure of a third Blind Man.

Of another miracle to write
So ought the book fully;

According to the Latin which I follow,
It behoves me to recall the memory.

At Breheull the king caused
A royal palace to be made,
Chambers, stories, as is there befitting;
His bailiffs pay attention to the work,
Masons he had there and carpenters,
Labouring in their office,
They take such material as pleases them,
In the forest which is near.
The carpenters who were cutting the wood,
Slept when they were tired;
There is no one who goes not to repose:
It was summer, and the heat was great.
At midday after dinner
Each goes to lie down under a tree.

A youth, whose name was Vulsi,
Fell asleep near a bush
Under a great tree: were it oak,
Or beech, or ash, no matter.
When he awoke, his sight
He who saw clearly before, had lost:
He rubs his forehead, and eyes and mouth,
But he sees no more than a stick.
He wipes his eyes hastily,
But the blindness he wipes not away.
He summons his companions with a cry,
Conceals not from them his mischance;
There is no one who does not grieve and weep,
Nor ever have they seen such an adventure;
They then conduct him to the hostelry,
They knew not how to do him good;
He languished nearly twenty years without sight.
Now is come a woman,

And says to him, "Friend, I bring thee
Good news of comfort:
If thou believest my counsels and words,
Of thy ills shalt thou be entirely cured;
Provided that you have complete faith,
And good hope in God."
And he answers, "My dear lady,
Thy commands and thy prayer I will perform."
The woman, who was wise, answers,
"It behoves thee to make a pilgrimage
To eighty churches,
Whether they are situate near or far;
On thy knees, utter a prayer,
Beseeching God for thy cure,
And his saints who patrons
Are styled of the churches,
That God may cause thee to have thy sight."
And he procures himself a leader,
To conduct him to so many minsters,
With good heart and willing faith,
According to the word and the direction
Which he had learnt of the woman;
And as he was told to stay[1]
Where the king was, he went to court,
And put himself in the midst of the company
All of which followed King Edward;
He calls loudly, cries out aloud,
"Sire king, for God's sake, help!"
He passes among this crowd,
Ceases not to cry for pity.
Each who passes is annoyed
That he ceases not to cry,
They say to him, "Silence, wretch."
And he will not hold his peace;
And this blind man has a resemblance
To him of whom the Gospel makes mention
Who cried with a loud voice:
So that there he was healed in his eyes,

[1] The negative in the text, *he ne sujurt*, cannot be correct.

Equally was he of whom I tell.

Some of them take pity on him;
One who the message undertook
To perform, to the king comes and says,
"Sire, it behoves thee to take pity,
And to listen to a poor man's cry,
For your liberality and favour
Through God will give him relief,
For in your [work][1] and service
He has lost and injured his sight;
To weep and cry he ceases not;
He is blind and seeks healing;
Fame discovers thy virtues,
That God on earth through you works,
And you ought not, good gentle king,
To let your virtues sink to nothing."

The gentle King Edward answers,
"Now then let him come forward, for the sake
Of God, and complete cure
May He grant him by my blessing."
He makes there the sign of the cross,
Signed his face and mouth and eyes.
The malady, which was painful,
With the water he gently sprinkles.

Soon God displayed his healing virtue;
Blood plentifully issued,
Which flows, descends and drops:
All those of the company see:
To all who were in the place
God there shewed and gave his grace.
The blood ceases, and he sees clearly,
The king makes him stand straight below him,
And says to him, "Seest thou, friend?
"Sire, your bright eye I see,
Which is so beautiful and full of honour."

[1] A word is omitted here by the scribe.

The king, when he was certain
That he was cured of the pain,
To God gave thanks and glory,
And then commands, says the history,
That he should have office in the court,
And he was guardian during his life
Of the palace of Westminster.
And he performed the duties
As one who was vigorous and wise
All the days of his life;
He bore a true evident witness
Of the benefits of the king near and far,
And long he lived, until a distant hour,
The time of King William the bastard:
For many years was he seeing and alive.
This account then for you also I write.

Another adventure I must
Tell, which happened to King Edward,
Since the writing which is in Latin
Discovers wonders at the end;
The end and the conclusion of the account
The writing much values and much praises,
Of which let whoever hears me, well know
That I shall follow the steps very closely,
For it behoves me to translate the French,
So that it be not contrary to the Latin.
So can one be certain of it:
How full of the Holy Spirit
Was King Edward, the writing proves
Which finds witness in Isaiah,
Who the seven gifts of the Holy Spirit,
Our Lord, relates and tells us;
All these had King Edward;
Who wishes to know it, let him examine this book.

Cure of four Blind Men.

A man, who had but one eye,
Conducted three quite blind,
And it was a marvel to see
Four men with one eye.

He leads them all, and conducts them in front
As far as the king's own palace:
Pity on them takes a noble servant
Of the King, thoughtful for their health;
He says, "If I could accomplish it,
That I should have some of that water
With which the King washes his hands,
Well do I believe, and I am certain of it,
So good has it been for the restoration found
And proved in the case of the blind;
These four poor miserables
Would have by it a very rich present
Of restoration all together.

Now he goes off and takes some of the water;
A theft he committed, but he committed
No folly, sin or villany:
He goes to the poor men who await him,
And expect to be cured by the water.
He comes and promises them health,
Puts them in good hope:
If they have firm belief,
They will be cured: this he says without doubting,
Sprinkles with it their eyes, and says
"Now I request you, Jesu Christ,
Who raisedst Lazarus,
Grant healing to these poor men;
Look not at my virtues,
But at those of thy loyal King Edward:
I am not so foolishly bold,
As to pray thee for so much excepting by him,
I undertake nothing, God keep me from it.
But the healing virtue by him descends
From you, Sire, who art the fountain
Of health and the origin of all good."

Jesus hears his prayers,
Uncloses the eyes of the blind men,

And all are cured together,
Which to all appears a great marvel.
But the king knows not yet
That he has restored their eyes:
But when he hears the news, gives
Thanks to the Almighty;
Seven gifts he gave by his virtue
And by the grace of Jesus.
He who had one eye, he now has two;
The three blind men, each of them has two;
This makes seven eyes to number them correctly.
This cannot be concealed in shade,
On the contrary the renown spreads
In very distant countries:
Seven rays have now issued from the king
Which illumine all these four:
Well makes it to be believed that it pleased God
That King Edward had the seven gifts
Of the Holy Spirit fully.
Do you wish for the proof?—Willingly.
Much he feared God and had dread
Of the might of his Creator.
Nor would he have gone to his poor
Had he not been loved and feared;
In pity he was not wanting,
When thus he cured the weak;
Stored was he with deep knowledge,
For he never believed false accusations;
He was strong, since by strength and good sense
He conquered his enemies always;
Of high counsel was he entirely;
Who doubts it, let him examine his laws;
And of great intelligence.
For he taught all his people,
Such deep wisdom had he
Of a heavenly light,

That he tells us by prophecy
What before had not been heard.
By his virtues which now one knows,
Sufficiently by my argument I prove to you,
That with the seven rays of the Holy Spirit
Was the king filled and perfected;
The seven rays the king had glistening
With which he made seven blind men to see.
The Holy Spirit is comfort
To all in grief, port to the perishing,
And light to the darkened;
Wherefore, as I told you above,
By King Edward who was purified
And enlightened by the Holy Spirit,
There was grace to heal the blind;
He who knew not the reason, now may know it.

A great number of his miracles now
I have avoided mentioning, that it might not encumber
The subject matter of the history
Which I have undertaken to tell you.

The King's Prophecy of Harold and Tostin.

At dinner sat the king one day,
Enough there he had of royal array;
The father of the queen was there,
Godwin the rich and famous earl;
By the side of the king he sat, in the land
As one who was of the highest condition;
And he had two very beautiful sons,
Valiant and brave youths.
Lo his two sons
Play in game before him,
One was Tostin, the other Harold,
Who was than Tostin bolder
And stronger; so hotly do they play
That both are made very angry;
One to the other gives such a blow
That it strikes him down there and quite stuns him.

Harold enraged directly
Seizes Tostin by the hair,
So that he drags him down by the locks,
Tries to force out both his eyes,
Covers him with blood and strikes him with his fist,
So that he keeps him all supine on the ground.
He would have strangled him, had he not been rescued,
So wrathful, raging, and vicious was he.

The king observes the combatants;
He is pensive about it, hesitates to speak;
For he sees in them the event such
As after long time was disclosed.
They were brothers of the queen,
Extract from an evil root;
The lady who was of that origin,
Was born as the rose from the thorn.

Said the king, "Seest thou not
Of thy sons, earl, the struggle?
"Yes, sire, this is their amusement;
But it is a quarrel, cruel and violent,
Sire." "Nor ill, nor danger
Expect you from it?" "Sire, nothing."
The king deeply sighs,
"Earl Godwin, I will tell you,
If it please you that it should be revealed to you:
The meaning of this circumstance
Is not infantine simplicity;
Much significance has it;
It is not simple infantine play,
My heart is all pensive concerning it;
Of what is to come certain
I will make you; from Heaven it is made known to me.

When they shall be of full age,
And shall have greater courage,

The one who is stronger, through envy
Shall the other rob of life;
But the vanquished shall soon be avenged.
Discomfited soon shall be the elder;
Their life shall not be lasting,
Nor their power stable."

Accomplishment of the Prophecy.

After a few years the prophecy
Was verified and accomplished.
For after the death of their father,
And the death of the king, a bitter
Change arose in the kingdom,
Whence hate grew between them.
Nor can I relate the whole story,
But the result to which it reaches,
So as to make clear the speech of Edward,
Which was proved true, though late.

Fate of Tostin and Harold.

Harold hated Tostin much,
And drove him out and banished him,
For Harold was king of England,
To whom Tostin was unequal in war;
He drove him away and discomfited him,
And had him exiled as a waif;
If he had caught him, he would have put him to death
With great misery and sin and wrong.
He withdraws himself, takes to flight,
Sailing directly to Norway,
To the king of the country, whose name was
Harold Harfager, a felon.
He requested him that he would give him the aid
Of his people and his ships.
So did he, and the two came
To stir up war, and cause annoyance
To Harold, king of England;
They arrive, and stir up mortal strife;

But when heard tell of it King
Harold, he came there with his English,
And discomfited them all.
Tostin was slain, the valiant
Brother of the king; and the felon king
Harold Harfager of Norway,
And the whole of their host completely.
In the north country was the battle,
Whence Harold king of the English
Became so cruel and so bold;
By his prowess and his victory
He increased in pride and glory,
Nor kept he charter or oath,
With his neighbours or with his people;
To his governors he did villany
And to his barons violence;
Law or justice of the land
He valued not a cherry:
Against God he often sinned,
Man he believed no more than the wind,
Nor feared he sin or blame.

This very one Duke William
Of Normandy discomfited,
Him and his kingdom conquered.

In one year died all three,
Tostin with Harold king
Of Norway, and his brother
Harold, who was perjured:
On that day he lost his life,
And the lordship of England,
For he had not of his Creator
Or towards his countrymen love;
Nor was it possible to destroy the malice
And the vice of perjury which he had.
Thus was verified the word
Of King Edward, as history testifies.

Death of Godwin.

Of the death of Count Godwin
It is fitting that I give you an account;
What end had his treason,
Deceit, and contentions,
How he died suddenly
In shame, grief and suffering;
Of him who always gave evil counsel,
The death astonishes me not.
Thus God took on him great vengeance,
Right indeed was it, there is no doubt:
The dear friends, Norman and English,
Whom the king had near to him,
Had this wicked flatterer
Destroyed and slain with his hands:
For it seemed to the wicked wretch,
That if there were no counsellor beside himself
Of the court and of the country,
He should be able to do all his will.
But the king who was debonair,
Was unwilling to cause discord in the kingdom,
And through love of the queen
Permitted the thorn to flourish.
He knew that a heavy blow
Was in prospect and store for him.

As says the true history,
One day of Easter, at the great feast,
At dinner sat the king,
His counts and barons on the daïs;
Where Earl Godwin was sitting,
A servant served out the wine,
The cup of the king gently
Carrying over the pavement;

When he mounts the steps of the daïs,
His foot slips, which makes him ashamed;
He has all but fallen on the ground;
But the other keeps him standing,
He holds his cup, at once rights himself,
Nor has mishap, nor hurts himself,
By means of one foot which aided the other.
Earl Godwin said to the king,
"So brings one brother to the other
Help, who was in danger."
The king replied, who was pensive at it,
"So might mine (have helped me), had he been living,
If you, earl, had permitted him."
The earl changes and loses colour,
For he in truth had slain his brother;
Of which when they had reminded him,
His heart tears him with remorse,
For he had the sin and wrong of it,
Nor could he hide it or be silent or play the hypocrite.
The fact makes him change colour:
And he said, "Ah king, good sire,
Much grief and anger hast thou caused me,
And no wonder is it if it grieve me;
Thou hast reproached me with the death of Alfred
Your brother; for which I am not to blame,
I will prove it openly.
The mockery much troubles me."

Now a morsel of bread he takes and lifts up:
And says, "If I can enjoy
This morsel, which thou seest me hold,
Which I will eat in the sight of you all,
That I am not to blame for this death,
All at the table will see;
So I am either acquit or to blame for it."
King Edward blesses the morsel,
And says, "May God grant that the proof be true."

The earl puts it in his mouth,
The morsel is fixed like a stick
In the middle of the opening of the throat
Of the traitorous felon glutton,
So that all at table see it;
Both his eyes in his head seemed to be,
His flesh blackened and became pale.
All are astonished in the hall:
He loses breath and speech
By the morsel which sticks fast.
Dead is the bloody felon;
Much power had the blessing,
Which gave virtue to the morsel;
For aye was the murder proved.
"Now," cries the king,
"Drag out this stinking dog."
By his friends by chance
Was the body placed in the sepulchre,
By the queen with noble courage
And his sons and those of his lineage.

The King's Vision of the Seven Sleepers of Ephesus.

One day of Easter it befel
That King Edward held his court;
Great joy was there displayed
And an assembly of high chiefs;
Great and high was the service
Which was solemnized in the holy church;
As the season permits it,
That day the king bore his crown
At the great feast, with great nobleness;
But not on that account was the heart of the king
More lifted up or proud,
Nor more haughty or vain-glorious.
On the contrary he reflects, and keeps in mind
That of the world all the glory
Is like a flower which opens
In the morning, and at evening withers;

Devoutly to pray he ceases not.
After the service of the mass
He went to dinner in his palace.
The king sat in the centre of the daïs;
He is not courteous who asks
If there was not enough meat;
The circle was large and quite full
Of counts, barons, knights;
The table is all resplendent
With vessels of gold and silver.
With head reclined for a short time
He remained in deep thought;
It had the semblance of a reverie;
Quietly and by himself he smiled,
And then like to a sage
He remained as he was before:
Thanks to God he delays not to give.
The chiefs observe it,
They understand that some secret
God has shewn from Heaven to the king.
But nevertheless at table
No one dared to ask:
They fear to anger him:
After dinner they go into the chamber;
Duke Harold follows him,
Summons a bishop to him,
And an abbat; he says, "Dear friends,
Thoughts from God bring great good,
And make one despise the vanity
Of the world, which is nought but falsity;
Know of what I was thinking, friends,
At table where I was sitting,
When I was somewhat pensive;
The seven sleepers I saw in Greece,
Who for many years that now are passed,
Have lain on their right sides;

Well I know, it must be of evil significance,
That they have turned to the left.
Well I saw it distinctly,
I saw their dress, their appearance,
And know, that without lying
It is not falsity nor a dream;
It is a sign and a sentence
Of war, and famine and pestilence:
The world is going from bad to worse;
This shall last for seventy years;
But then God shall show you his glory,
He will remember his unhappy ones.
Of the sleepers good and pleasant is
The history which is written
And, as it is read in Latin,
Tells of them, from the beginning to the end.
For proof of the marvel,
The duke sent a knight;
The bishop, a clerk; the abbat, a monk;
These three without delaying their care,
As the king entirely agreed,
Go into the land of the Greeks,
Being sent to the emperor
Lord of Constantinople,
Who asks them what need
Had made them come there from so far,
And they relate to him the whole together.

To the emperor it seems a marvel;
He causes (some) to be sent to the city
Where the martyrs were lying,
Which was called Ephesus,
And they see all verified
The vision of Saint Edward;
Even of the day mention was made.
The Greeks give glory to God,
Who had their martyrs in memory;
And they return with great joy,
Relating the virtue of their lord.

The vision was very clear
And the mishap certain;
The martyrs reposing on their right side
Had turned to the left;
For in the aforesaid time
The smiles of the world turned to tears,
For Syria was lost,
That the Cross was lost was known,
And many kingdoms troubled,
People slain, deprived of their heritage;
There is no land which sin soils not,
France, Lombardy, Poland,
Even England, which degenerates,
And loses the line of its heirs.
Nor has there since a king appeared,
Whom the world has well known,
Who a life of labour
And a death of danger has not had:
This they know who of kings the history
Have in writing and in memory;
Well to each with reason does this appear
The result of the vision.

Legend of the Ring.

The king was at the service,
Where was dedicated the church
Of Saint John, who to God was dear,
And whom the king could so much love;
No Saint had he so dear except Saint Peter.
Lo a poor man, who was there,
A stranger and unknown,
When he saw King Edward,
For the love of Saint John prays him,
That of his possessions he would give him a part.

The king who hears his prayer,
Puts his hand to his alms-chest,
But neither gold nor silver does he there find;
He bids his almoner to be summoned,

But he was not found for the crowd.
The poor man ceases not to beg,
And the king is in distress
Because neither gold nor silver he finds at hand.
And he reflects, remains silent,
Looks at his hand, and remembers
That on his finger he had a cherished ring
Which was large, royal and beautiful;
To the poor man he gives it for the love
Of Saint John, his dear lord;
And he takes it with joy,
And gently gives him thanks;
And when he was possessed of it,
He departed and vanished.
But to this no one paid attention.
Soon after it chanced that
Two palmers of English birth,
Who go to seek the Holy Sepulchre
By a path where no one guides them
In the land of Syria,
Go astray far out of the way,
See neither man nor house:
Now have they arrived in the wilderness,
The night comes on, the sun sets:
Nor do they know which way to turn,
Nor where they can lodge for the night;
They fear robbers, they fear wild beasts,
They fear monsters and dreadful tempests,
And many an adventure of the desert;
The dark night surprises them.

The two Palmers in Palestine.

Now behold a band of youths
In a circle which was very large and beautiful,
By whom the whole road and air
Were lightened as if by lightning,
And an old man white and hoary,
Brighter than the sun at midday,

Before whom are carried two tapers,
Which lighten the path;
He, when he comes close to the palmers,
Salutes them; says, "Dear friends,
Whence come you? Of what creed
Are you, and of what birth?
What kingdom, and king? What seek you here?"
And one of them answered him,
"We are Christians, and desire
Have we to expiate our sins;
We are both from England,
We have come to seek the Holy Sepulchre,
And the holy places of this country,
Where Jesus died and lived.
And our king is named Edward,
The good prince whom may God preserve to us,
He has not such a saint from here to France.
But it has befallen us by mishap
We have lost to-day the company
Which comforts us and which guides us,
Nor know we what has become of us."

And the old man answered these,
Joyously, like to a clerk,
"Come after me, I go before;
Follow me, I will conduct you
Where you will find a good hostelry.
For love of King Edward
You shall have lodging and good care,
Your leader I will myself be,
And your host." He leads them on,
They enter a city,
They have found a good hostelry,
The table prepared, and good treatment,
Linen and bed, and other preparations;
The tired ones, who had great need,
Repose themselves after supper.

In the morning when they depart,
They find their host and leader,
Who, when they have issued from the gate,
Gently thus comforts them:
"Be not troubled nor sad:
I am John the Evangelist;
For love of Edward the king
I neither will nor ought to fail you,
For he is my especial
Friend and loyal king,
With me he has joined company;
Since he has chosen to lead a chaste life,
We shall be peers in Paradise.
And I tell you, dear good friends,
You shall arrive, be assured,
In your country safe and sound:
You shall go to King Edward,
Salute him from me,
And that you attempt not a falsehood
To say, you shall carry proofs—
A ring, which he will know,
Which he gave to me John,
When he was at the service,
Where my church was dedicated;
There I besought him for the love
Of John; it was I in poor array.
And let King Edward know well,
To me he shall come before six months (are over),
And since he resembles me,
In Paradise shall we be together;
And that of this he may be confidently assured
You shall tell him all whatever I tell you."

The King is to die within six months.

They who well understand his words,
Give him thanks for all his benefits,
And when they are possessed of the ring,
The saint departed and vanished;

And the pilgrims depart,
Who now are on the certain path
Without ill and without trouble;
The saint leads and conducts them
They hasten to go to King Edward,
That they have not arrived seems tardy to them,
And they relate their adventure,
Shew the ring at once;
Whatever they relate he believes true,
When he sees the proofs;
Of this witness bears the whole
Company, large in numbers.

The King gives his Treasure to the Poor

When King Edward knew
That he should die within six months,
He gives largely of his treasure,
He retains nothing of gold nor silver.
In tears is he and in prayers,
Almsgiving and devotion,
In disciplines and vigils,
So much that every one wonders.
But of one thing he is very thoughtful;
Much longs he while he is alive
That his church should be dedicated,
To which he had given so much thought,
And where espoused by oath
He was to Almighty God.

Summons of the Barons to Westminster for the Dedication of the Church.

Then he bids all his people
In common throughout the kingdom,
That at Christmas they come to Westminster,
And there with him keep the feast.
Counts come, barons come
At this general command,
For the king intended
On account of the great feast and the holy time,
And for love of the commons,
On this day to wear the crown;

And King Edward purposed,
On the day which followed after the fourth,
With a service of great grandeur
To have his church dedicated.

Oath of Harold.

Then he sent for Duke Harold,
He says, "Friend, so may God save you,
What is thy intention respecting the kingdom?"
"Sire," said he, "I dare to swear to you
By the holy Trinity,
By my lineage and Christianity,
It has never come into my thoughts
To possess your heritage;
Duke William of Normandy,
Who to it has right and trusts in me,
Shall have it, so as it pleases you;
I have sworn it, and he is sure of it;
I shall keep the covenant and my loyalty,
Against you I shall not trespass;
To the kingdom I have no claim nor right,
Unless with his daughter he give it to me.
I will not do treason or guile;
This I swear to you upon the Gospel."
And with him took this oath
Then the chiefs of their own accord.

The King seized with a Fever.

On Christmas night seizes him
A fever, which much inflames him.
The king lies down, cannot eat,
For long time seeks to repose himself;
Feebleness in the morning troubles him;
Nevertheless the king gets up
For the great feast; during the day
He dissembles and hides his pain.
The feebleness quite prostrates him,
Nevertheless on this day crown
And regalia he carries with difficulty;
And for the three days of the week,

At table, though it troubles him,
In the palace at dinner he sits;
On the fourth day, which was that of the Innocents,
The prelates come, the chiefs come,
Dedication of the Church. To furnish whatever appertains
To so great a dedication.
The king forces himself to come there,
Since for it he had a great longing;
But so weak and ill is he,
So much doubt has his head and feebleness has his heart,
He cannot be according to his wish
Present, which much afflicts him.
But much he commands and admonishes
That the feast should be full.

The queen, who is courageous,
Well conceals her grief, which is great,
Much she struggles to furnish
What may please her lord;
She is queen, he is king,
Both in church and in palace.

Privileges and Treasures given to it. When the church is dedicated
The king grants to it great freedom,
And gives very largely
Vestments of silk, gold and silver
Income and possessions,
Jewels and very rich gifts,
And enriched and adorned it,
And gave it freedom and endowed it,
For he wishes to acquit himself of the vow
Fully, with which he was bound;
And when he had all this accomplished,
The King falls into a Trance. The king sickened violently,
He cannot eat, he cannot sleep,
He feels that he is now near death;
He grows pale, with difficulty draws breath;
The queen displays great grief,

Softly she raises him, and softly lays him down,
Kisses his face and mouth;
Much she mourns, and laments and weeps,
And for him prays and beseeches God,
But she finds not comfort at heart;
The king lies now as if he were dead.
In a trance he has lain more than two days,
"Dead is the king," say many.
Then begins deep sorrow,
Wailings, sighs and tears:
The queen all but dies,
Tears her hair, wrings her hands.

The King recovers from his Trance.

On the third day, whence was a wonder,
The king, like a man who awakes,
Or as a man restored to life,
Is now thoroughly re-invigorated;
And he who had lost his breath
Recovers his voice distinct and entire.
He is joyous in countenance,
As if he were all whole and cured.
The queen was in the presence,
And the chief men of his intimates,
Duke Harold and Earl Robert,
And the simoniacal traitor
Stigand, prelate of Canterbury;
The king then begins to tell
His great vision,
Of which the history makes mention.

Account of his Vision.

"When I was young in Normandy,
Much I loved the holy company
Of people of religion,
Who loved only all that was good,
Especially a monk who led
A high and heavenly life;
But two I found there most loyal,
Wise and spiritual,

Sensible and well instructed,
And virtuously disposed :
Much their company delighted me,
And through them I amended my ways
In courtesy, speech and wisdom.
Both are dead, a long time since ;
They have passed to heaven from the world.
Well have I seen that they are with God.
So while I lay in quiet,
These two appeared to me ;
What God bids me by these two,
And commands you to hear,
Lords all, for God's sake, hear,
For for that I am reinvigorated.

Predicted punishment of England.

" 'Too much now is virtue failing
In England, and sin rising ;
Nor can God's long-suffering endure
That He take not a mighty vengeance ;
The longer He waits to defer it,
The more fearfully will He strike.
Bishops, prelates, and priests,
No longer seek to be good pastors ;
They seek not to feed the sheepfolds ;
But to sell them is each one's business ;
To rescue them from the wolf none pains
Takes, but only for the milk and the wool.
Princes and counts and barons
Go seeking only vain-glory,
Nor do they live but to swallow money.
The poor they strip and illtreat ;
But vengeance for it shall come,
It shall last a year and a day ;
This shall be by war and by fire.'
Thus they finished their speech.

" I say to them, 'Cannot penance
Prevent this mighty vengeance ?' "

'No,' say they, 'because their hearts
Advance to a greater hardening.'
'How?' say I to them; 'is
God so cruel a tyrant without mercy,
And so fierce that He is not mindful
Of His great pity?
Will there ever be a day when He remembers
The English, and sustains their honour?'
Then answer the holy men:
'The end of the counsel of God on that
We will tell you truly, for it pleases God.'

Allegory as to when the troubles are to cease.

"'The green tree which springs from the trunk,
When thence it shall be severed,
And removed to a distance of three acres,
By no engine or hand (of man)
Shall return to its original trunk,
And shall join itself to its root,
Whence first it had origin;
The head shall receive again its verdure,
It shall bear fruit after its flower;
Then shall you be able for certainty
To hope for amendment.'

"When they had ended their words,
From my eyes they vanished;
To God in heaven they returned,
And I am for this reinvigorated
By their prayer and their merits,
That I may make you aware of their words."

Conduct of Archbishop Stigand.

Alone of this people, Stigand
The archbishop went away mocking;
Who has turned aside,
And says that the old man dotes;
But the wisest of the sages
Far better observed his sayings;
And carefully have understood
And retained the order of the words;

The Vision is sent to the Pope.

All the words have they put down in writing,
And sent to the Pope
By letter and by ambassador.
The country takes pains to amend
By doing right and justice
In worldly matters and in those of Holy Church;
But they can no amendment
Thus produce among the people.
Afterwards the prophecy was
Made clear in the time of Harold,
When William Duke of Normandy
Had the victory and the mastery;
Whence ended of England
All the nobility of the royal line.

The Author explains the Allegory.

It is right, methinks, that I should tell you
The end of the prophecy.
The tree of which I speak, signifies
The lordship of the realm,
Adorned with branches, with flowers and fruit,
Embellished with leaves and verdure.
This tree began to spring,
To flourish, bear fruit, increase,
Since the time of the valiant Alfred,
Who was anointed first of all,
For a long time till a late period,
After the death of King Edward,
When Harold's people discomfited
Were, the picked flower of England:
Then was the beauteous branching tree
Severed from its own trunk,
Then it was removed for three acres,
And withered and delayed,—
For for three kings' reigns lasted

Shows the fulfilment of the Prophecy:

The bastardy,—then returned
To its own trunk and certain head
In the time of the first Henry;

For after King Edward
Were three bastards following;
Harold nor William right
Had, nor, to say the truth,
William the Second,
By royal descent, whence
It was removed by three acres.
But Henry, who was the fourth king
After Edward, richly clothed it again with verdure,
Who returned to the original head;
When by his own will
He espoused Maud, who full
Of gentleness and goodness was,
Of frankness and beauty,
The daughter of King Edward's niece;
Then it had regard to the root,
And clung to its old root,
Flourished, bore fruit openly,
When the Empress Maud was born,
And fruit, when (was born) the third Henry,
Who has filled with his favour
It, and throughout the kingdom
Both light and clear brightness gives
Everywhere, as the sun and moon.
Now are king, now are barons,
And the kingdom, of a common blood
Of England and Normandy.
That company is worth more
Which better knows how the prophecy
To answer, and better tells it;
But it seems to me that this suffices
To make clear the obscure writing.

And takes the opportunity of paying a Compliment to Henry III.

King Edward draws to his end,
There is no one who has not great sorrow for it;

The King draws near his End.

His flesh is already half dead,
His people he calls again and again comforts;
And he has been strengthened to speak,
And said to them; "Dear loyal friends,
It is a folly to lament my death;
When God wills it, one cannot remain."
Then he looks at them and raises his eyes,
Looks at the queen (to see) if she sorrows for him,
Who laments, weeps and sighs;
Tears her hair, rends her clothes.
"Weep not," said the king, "dear one,
Grieve not for my death,
Since after this my death
I shall arrive at the sure port
Where I shall live with my Lord,
Always in joy and happiness.

He commends the Queen to the care of his People.

Now I pray you all who are here,
My loyal people and my friends,
To my queen who is my wife,
Whose virtues I cannot number,
Who has been to me sister and dear,
Bear loyal company.
She has been my daughter and wife,
And of very precious life;
Honour her, as befits
So good and so exalted a matron;
Let her have her dowry in full
And her manors and her people,
Be they English, be they Normans,
Honour them all their life.

His Directions as to his Funeral.

In the church of Saint Peter, to whom
Of old I made my vow, let me be buried.
To him I give myself, both living and dead,
Who was to me both aid and comfort."

Duke Harold before the king,
Comes, and says; "Sire, by my faith
I have sworn that which is true;
No man through me shall attack
The right of the throne which belongs
To you, sire, naturally,
Who have no issue of yourself,
And have held the kingdom;
You have granted it to Duke William:
I will not have in it sin or blame;
Right has by Emma thy mother
The queen who shall be his daughter;
If he gives it not to his daughter,
It is right that he have the crown;
For thus dare I tell you,
To marry her I purpose;
I am affianced to the maiden,
And allied to the duke."
Archbishop Stigand replies,
And the prelates who are present:
"Duke Harold, well you know it,
That if you violate this covenant,
I say it for myself, to whom belongs
To perform this holy sacrament,
There will be no prelate in the land
Who will give you unction;
There will be no man of our commons,
Who will put the crown on your head."

Speech of Harold about the Succession.

And of Archbishop Stigand.

Then he gave him the Sacrament,
As befits a good Christian,
And the holy unction
Which gives pardon of sins.
And when all was accomplished,
The soul left the body;
Angels descend from above,
Singing *Te Deum Laudamus;*
All the court of Heaven is full
Of glory, and of the joy which conducts him,

Death of the King.

And Saint Peter, his dear friend,
Opens the gate of Paradise,
And Saint John, his own dear one,
Conducts him before the Majesty,
And God gives him his kingdom,
Who puts the crown on his head;
Makes him possessed of this great glory
Which shall never be ended.
And thus from an earthly kingdom
He passed to a Heavenly.
Truly blessed was this king,
Who here and there was crowned;
And so much more is worth that (kingdom) than this,
As gold is than mire;
For the one is brief and ends soon,
The other sure and enduring.

Jan. 4, 1066.

In the thousand and sixty-sixth year
Since God took flesh,
After he had reigned twenty-three years
And a half, King Edward
Died, the fourth day of January,
Virgin of body, pure throughout.

Prayer of the Author to King Edward.

Now I pray you, gentle King Edward,
To have regard to me a sinner,
Who have translated from the Latin,
According to my knowledge and my genius,
Your history into French,
That memory of thee may spread;
And for lay people who letters
Know not, in portraiture
Have I clearly figured it
In this present book;
Because I desire and wish
That ear should hear, eyes should see;
Of this work to you
I make a present;

My poverty has
No greater extent,[1]
I have no gold nor silver in my power,
I pray God that after this life
In the kingdom of Heaven
I may reign with you. Amen."

Miracles at the Tomb.

Virtue cannot be concealed in shade;
On the contrary it multiplies itself and numbers
Miracles and healing powers
Which God by him
Did to many.[1]
The body man can bury,
But his virtue cannot be concealed;
The body of him who was a virgin
When dead cannot be corrupted;
The sick man finds health,[2]
The sinner there holiness,[2]
Which is a proof of his sanctity.
There is no one who turns with good intent
Who feels not release from his ills.

Cure of a Norman.

There was a poor man of Norman birth,
Of poor and uneasy life,
Who by the alms of the king was
While he lived, sustained,
Deformed in his limbs and nerves;
His feet are stuck to his back,
His hands are to him both hands and feet,
On a stool is he supported.
He has invented a machine
By which he could go on his way,
A trough in which he is seated,
And the unhappy one drags himself,
Swims on the road without water.

Of the great virtues of Saint Edward he heard
All the people relate;
Now he drags himself to Westminster,

[1] See note on v. 1420. | [2] I have altered the order of the original.

And arrives there with whatever pain (it costs);
This was the very week
That King Edward passed
From the world. He mourned and lamented;
"Ah, debonair King Edward,
I can no longer keep from crying out;
Thou usedst to feed and clothe me,
So that I could live and be at ease,
But now I have a change without dying,
Who to die have great desire.
On all sides have I loss of goods,
I am ill and in poverty;
Either take me from this life
Or give me deliverance from my ills."
No sooner had the deformed man ended these words,
Than he was cured;
On his legs and his feet he rises,
He feels there nothing which hurts him.
To all those who are there together
It seems a wonder of the healing power.
Increased and renewed is
The fame and renown of the king,
Since to the needy he gave such comfort
Before and after his death.

Diverse graces and virtues
Had King Edward above all;
Cure of Six Blind Men.
But in restoring sight
He had never, as I believe, his equal.
In the month in which the king died,
It chanced, as I well relate it to you,
Six blind men by one, who had
Only a single eye with which he could see,
Are conducted through the country,
As poor mendicants ill at ease;
So I can and will speak a marvel,
The seven blind men had one eye.

To Westminster have these come,
And there prayed at the holy tomb;
"O debonair king," they say,
"Do that which now thou art wont to do.
When thou wast in the darksome world
To the blind thou gavest light:
Now thou art clear as is the moon
Or sun; grant us brightness
Of your brightness, great Edward;
For to us unhappy ones you give a part,
Who now have double light,
Since you have not blind trouble in the world."

Lo! he who the band
Conducts, which saw not at all,
Has received another eye,
And he saw all the others
His companions whom he was wont to lead,
Each one of them have clear eyes,
And all have received their sight;
They fear that it may be unreal;
One says to the other, "Companion, hast thou
Thy sight?" "Yes, *Deo gratias.*"
When they understand his great healing virtues,
To God and to the saint they give thanks,
To whom be praise and glory,
Since of his sinners he has had remembrance.

Harold's seizure of the Throne, and Coronation.

Duke Harold who was stored
With the castles and treasures of his father
Godwin, the count of Kent,
Who had enough of gold and silver,
Who was a marvellous knight
Of boldness, strength and bravery,
Rich and tall, and very wicked,
Chivalry loved, no one so much.

By the Queen Edith his sister
He was feared and loved in heart;
He was tall and open handed and handsome,
But less loyal than he appeared;
He caused himself to be elected by many,
And crowned; for to oppose him
No one dared, and this wrong took place,
And this was as I relate to you,
Against the oath and agreement,
Which was made by King Edward,
That he was bound to advance (the claim of) Duke William,
Which he infringed, whence afterwards he had blame,
And according to the prophecy
Of King Edward, lost life
And kingdom and earthly honour;
As he well foresaw, finally
Verified and accomplished
Were all the words of Saint Edward,
When Duke William had the victory,
As the history relates to you.

It was the feast of the Epiphany, when
The crown he placed on his head,
And the morrow after King Edward
Died, which had seemed to him long delayed;
By seculars and lay people,
With pride hastily
Without sacrament of Holy Church,
And without service was he crowned.

Of a great vision
Makes the history mention;
Since it belongs to my subject
I wish to write and tell it you.
Tostin, brother of King Harold,
When he heard tell of this wrong,
That Harold is already crowned,
Is sad and very wrathful,

For they hated each other to the death,
No one could ever put them in accord.
The one was a briar, the other a thorn,
Issued from an evil root;
Tostin thought to avenge himself
On Harold because he caused him to be cast out
And exiled from the land.
He thought much of seeking aid,
Towards the north directs his way,
Comes to the King of Norway,
Whose name was Harold Harfager,
Of great might and very cruel,
Rich in people and in ships,
And requests of him assistance:
So much he excites and talks to him,
That the king who abandons himself to him,
With Tostin comes to England,
To conquer the kingdom and what is in it.
To a harbour in Northumberland
They come with a numerous and powerful host;
Without disturbance and without danger
They arrive with nearly a thousand of their ships;
They mount their horses, go into the country,
Do murder, arson and great evils.
The Earl of Northumberland
Sends to his people and his neighhours,
Who assemble and form a large host;
Against this king and Tostin they go;
They fight with these Norwegians,
But the English are discomfited;
Then was Tostin very haughty,
And the King of Norway more so.
And advancing into the country,
They think to conquer it all easily;

Landing of Tostin and Harold Harfager.

Their Victory over the Earl of Northumberland.

Towards York they direct their way,
Tostin and he of Norway.

Distress and Illness of Harold.

When Harold, King of England, hears it,
Wrath has he in heart, he had not ever more;
He causes to be assembled all his people
Of the kingdom in common;
But when he ought to advance with his army,
The gout in his thigh seizes him
Fiercely, so that he cannot go a step
For all the treasure of Damascus.
Then he has grief on all sides,
He fears that he shall be held a coward;
And that it will be believed that he is pretending,
And that Tostin will suprise them all,
Because he has a mighty number of Norwegians,
Who have already passed the Humber
Near York, and spreads himself far,
And causes very great destruction.
King Harold is in anguish,
Nor knows what he can do;
For his thigh is much swollen,
And his leg is now festering.
Nothing has he said to any one in the world
Not even to those who are with him;
Devoutly to Saint Edward he prays
That he be his counsel and aid.
All the night he laments and weeps,
With clasped hands and tears he prays,
He prays the saint to take pity on him,
To protect, guide, instruct him:
And says, "For the kingdom am I anxious,
No matter if I perish."
Then he promises amendment
In full of his sins;
At length Saint Edward appeared to him,
Who had regard to his desire,

Who now fails not at his need,
And makes King Harold entirely cured:
Now he has no more anxiety nor pain,
But that he may conquer the Norwegians.

His Cure by S. Edward.

There was an abbat of Ramsey,
Whose name was Alexis, of holy life,
And to him appeared Saint Edward.
"Listen, friend," says he, "here.
Go tell King Harold
To be active, courageous, and bold,
Nor to be in fear of his enemies,
Nor to delay to attack them,
Neither of Harfager nor of Tostin,
Nor of their foreign barbarians;
This time I will not fail him
So that he should not have victory at his desire;
And let him do afterwards what he has promised,
As for his good I tell him:
And let him not be so daring as to attempt
To infringe a promise that he has made.
He has promised me assuredly
Amendment of his sins;
And (to show) that you do not attempt falsehoods
To speak, you shall tell him the proofs,
That he had before great hesitation,
He was troubled by the gout;
He feared that it should be believed that he was pretending;
To no one but to me he complains:
Suddenly of it was he cured."

Appearance of S. Edward to the Abbat of Ramsey.

His advice to Harold.

And the abbat when he hears it,
Goes to tell the king the message,
And when he has there told the matter,
He omits not the one point, to speak to him
Of the troublesome illness,

And of the remainder of the message,
As one who was sensible and wise.
The king who very well recognized
The proofs, is overjoyed at it.
With great joy and exultation
He prepares his people for a great battle,
Harold advances to meet the enemy.
Who very soon are assembled;
So they form a very numerous host;
Seven legions are there numbered,
Well prepared to fight;
Towards York he directs his way,
And with a powerful force he there arrives
With his English, who at this time
Were of great nobleness and good sense.
King Harfager had in purpose,
Through Tostin's counsel, whom it pleased,
To be placed at York on the throne
And crowned by the archbishop.
So he committed great murders,
And put the country in flames;
A thousand laymen and a hundred priests
He put to death and torture.
Harold, King of England,
A brave and fierce knight in war,
Of sound body, whole and cured
And quite emboldened by Saint Edward,
Battle of Stamford Bridge. Victory of Harold.
Near York encountered
His enemies with great fierceness
At the water and bridge of Stamford.
Many thousands of men were slain there,
Who at the battle there were struck down:
A more deadly one was never seen;
Slain there was King Harfager,
And Tostin his fierce companion,

And men whose number I know not,
So as to encumber the country;
A riddance make of the bodies
Which are torn in pieces, the wolves and crows.
King Harold for the victory
To Saint Edward gives thanks and glory.
That Tostin is slain by Harold,
The end of this history proves,
As it displayed the opposition
Which existed between them in their infancy.
All was accomplished, though after delay,
Which King Edward had said before.
Much it makes the prophecy to be believed,
For the truth is not forgotten;
Sin is concealed at the beginning,
But too clearly shows the evil at the end.

O God of almighty glory,
Who the air, and the sea, and the firmament,
The sun and moon with their light,
The stars hast created in four days,
Much it makes one prize thy long suffering,
And fear thy power;
To King Harold thou hast granted victory;
That he may have remembrance of you,
To acknowledge you as the Lord,
And to display love towards you,
And that he may be obedient to you,
Who dost him so great an honour.
Thou carriest him as a mother does
Her infant, whom she holds so dear:
But the king corrects not himself,
Nor humbles himself before God.
But after this great glory,
With which the history makes you acquainted,

Character and conduct of Harold.

The new King Harold became
So haughty, so fierce and bold,
So violent and covetous,
That before him there was none such,
Nor did he anything of what he had promised;
On the contrary he went from bad to worse.
He had promised before the battle,
That whoever by prowess and courage
Conquered his enemy,
The conquest should for certain be his own.
But afterwards he did the contrary,
And for service rather (returned) disgrace,
By which the love of his people
In common he lost;
His subjects he despoils and imprisons,
Robs the good, gives to felons,
Roots up woods and burns houses.
Frequently Saint Edward rebukes him
By dream and by vision,
But he does nothing but mock:
He covets gold and white silver more
Than a leach does blood;
A merchant or usurer he seems
Rather than a prince or knight,
More he prizes money or merchandize
Than arms and chivalry.
This caused sin and trouble,
Nor can a perjured man resist.

William Duke of Normandy demands the Crown.

Duke William well heard tell of it,
In his heart he had great longing,
Nor does he cease to admonish
By letters and by messengers,
That he according to his oath
Would do what befitted a loyal prince.
But he made no account of all this,
On the contrary he did to the messengers great shame;

He says that it behoves him not to perform
The oath, which had been made by force.

Duke William this insult
Lays before the Pope Alexander,
And before Philip King of France,
And prays him that he aid him
To avenge his wrong and conquer his right
By might of battle and war.
Then he prepares a navy,
Treasure, and his chivalry,
And comes to Saint Valery;
And when he had fair wind and weather,
He crosses the sea, arrives in England;
And when he has come to the shore,
The duke fortifies and rebuilds a tower
Which he calls Hastings,
Because it was hastily fortified,
And therefore was so called.

He sends to the Pope and to the King of France.

Landing of William.

He builds a Tower.

Origin of the Name of Hastings.

The news is spread,
And soon known throughout the kingdom;
The king causes his people to assemble;
Many fear to come,
And they who come, come in disgust,
For the king was much hated;
As he had despoiled and imprisoned them,
Outraged and deprived them of their possessions.

I must return to my subject,
Of which I intended to tell you;
Far and near on all sides
Increases the fame of Saint Edward,
Who sinners with God reconciles,
On the mournful has pity,
To souls brings salvation,
To bodies health, strength, and healing virtue:

Miracles at the Tomb of S. Edward.

And salvation of soul is worth more
Than gold or silver, or silk or balm;
And health of the body is worth more
Than any earthly treasure.
What is worth to a man all the world
And its grandeur, whatsoever there is in it,
If the soul have trouble,
And the body is not well or whole?
He who in his book the virtues
Of Saint Edward writes and inserts,
This miracle, which is manifest,
Writes, of which the people are certain.

Cure of a Blind Sacristan.

There was a gentleman, though a poor one,
Who served the church of Saint Peter;
He saw nothing; on the contrary he had the sight
Of both his eyes lost;
As he was able to do in the church
He performed the service of sacristan,
And rings the bells for the hours,
He lives on the pay which is given to him.
He often requests Saint Edward
That he have regard towards his servant;
At his tomb he often prays
And weeps there on his knees;
He prays the saint that he will listen
To his prayer and give him his desire.

It happened one day after the midday meal
That the hour had now passed
When the monks ought to rise.
When the time came he ought to have rung;
But the sacristan rings not,
And the hour of nones passes;
And he sleeps soundly in the monastery.
As it pleases God to shew him,

It seems to him that Saint Edward
Rises, and comes to that side.
He rebukes the servant and awakes him,
And reproves him that he sleeps so long;
"Rise," said he, "idle youth,
For it is now nones or more:
My monks ought to rise
To sing nones at this hour."
With his rousing he altogether astounds him.
Now the king, bearing crown
And sceptre, goes towards the altar,
Which is resplendent with his great brightness;
The man rises who now sees clearly,
Who still thinks that he sees well
The King Edward, who has departed;
He is frightened and astonished;
To the great altar he goes straight,
As one who is quite whole and sees clearly:
To the tomb of Saint Edward he goes,
That he is not there (already) seems to him tardy:
And gives to the saint thanks and glory,
Who has had his servants in memory.
From this hour during his life
He was whole in his eyes and clear seeing,
And performed his office
Of ringing the bells in the church.

Other Cures.

His fame spreads like the smoke
Of incense, which by fire is made to ascend,
The testimony of veracious people
Gives him veracious fame;
The true eye which scans his works,
Everywhere discovers virtues,
The weak, who are in need,
Are there arrived from near and far;
For there is no medicine so powerful and lifegiving,
So sure or so speedy,

As is that of Heaven,
When it descends upon mortals:
For sinners by it have pardon,
And sick cure;
Hunchbacks, and crooked, and epileptick,
The dumb, gouty, and those who have pleurisy,
The weak and the withered,
The swollen and disfigured,
The deformed and the leprous,
The witless and the feverstruck,
The deaf, the paralytick,
The blind, and the dropsical,
In each disease
God gives aid to his vassals,
By the prayer of Saint Edward,
Who consults for and protects his subjects;
So that they who do him honour on earth
May have through him an abiding place in Heaven.

To the Almighty Father be
Everlasting glory,
And to His only Son,
And to Their common Spirit.

Conduct of Harold.

The vengeance of God comes sooner or later,
Much his dart makes one to fear,
When it delays longer, it is more heavy,
Long or short according to the fault;
This I say on account of King Harold
To whom it falls not out as the world hears;
Who directs all his intention
To seize lands and obtain their income,
To count and know the amounts
Of escheats from men of gentle birth;
Gardens he destroys, and the poor despoils;
No one lets fall his complaints;

For a mere word
He puts them in prison and in gaol;
With right or wrong he seizes[1] castles,
Women of gentle blood he violates.
For wealth's sake he desires marriage,
He misallies men of gentle blood;
To the bad he clings, and injures the good;
Holy Church he despoils and destroys,
The countships and baronies,
Bishopricks and abbeys,
And all other property escheated
He keeps so long that they are destroyed;
He speaks no wise man's counsel,
Nor values it an apple;
He could not hold his office did not God suffer
That such a tyrant should have the kingdom.
Nevertheless God, to whom it pleases
That each should be good, who is not so,
And desires the advantage of each,
And that he should attain to salvation,
Causes him to be warned with great gentleness,
And to be admonished often
By soothings and by threats,
That he may have the grace of God
Through Saint Edward, who prays for him
That Jesus would amend his life,
By vision and dream
Which is neither phantasm nor falsehood.
Often by night, often by day,
Appears to him the holy Confessor,
Edward the king, who rebukes him,
That he may be willing to amend his life.
But he deigns not and will not;
Whence his friend Edward grieves for him.
Money he amasses like a usurer,
To despoil his people he ceases not;
Like a justice,[2] at the treasury
He sits to count the money;

[1] See the Glossary, in v. *finist.* | [2] See the Glossary, in v. *vescunte.*

Arms and chivalry
Entirely he despises and forgets;
Of history he asks not, nor hears,
Nor of ancient story a word.
Rather than a prince he seems a merchant;
Who seeks the fairs with his packs.
Nevertheless a powerful knight
He was, of body whole, strong and large;
Nor could there be found in the land one of greater
Strength in battle or rapidity in war.
But sin and wickedness
So great has he done, so much wrong,
That he cannot prevent
Himself from going to perdition;
For pride and arrogance
Soil chivalry much.

Conquest of England.

To my subject it belongs not,
Save in a brief manner, to tell you
Of the great conquest of England;
Excepting to render clear and make you
To understand how the vengeance
Of Saint Edward had mighty power,
Who so much prayed King Harold
To observe his words and good faith;
But he neglected it by carelessness,
Wherefore came to him great trouble.

King Harold in haste
Came to this part (of the country) with few of his people,
Nor will he wait for his chief army,
Nor listen to the counsel of his friends.
So haughty and fierce and bold
Was the tyrant Harold,
Through the victory which he had had
Against the Norwegians, as pleased God.

William falls on landing.

Duke William on his arrival
Fell prone on the beach,
On his hands he supports himself on the sand;
To a knight whom he calls
He says, "What can it portend?"
"Well," said the knight,
"Have you conquered England,
Already in your hands have you taken the soil."
The duke, who armed himself soon after,
Puts on his coat of mail the wrong side.
He who armed him says, "Be it wrong or right,
We shall see that the duke is king."
The duke, who heard the speech,
Slightly smiled at the word;
Says, "Be it now according to the intention
Of Him who governs the world."
Then the duke makes his confession,
And afterwards communicates,
And vows to erect an abbey,
If God preserve him honour and life,
To the honour of Saint Martin:
And this at the end he well accomplished,
So that he well performed his promise.
On his shield he has mass sung,
And then puts in array his host.

Battle of Hastings.

King Harold, who soon advanced,
Who was the first to make the attack,
Pierced and put into disorder his host,
As does a galley on the wave,
When it goes sailing on the deep sea.
The king was quite the foremost,
For in the whole host he had not his peer
In bravery and chivalry,
Who leads before all the others,
Who passes, divides, and separates
The powerful host of the Normans.
You might hear the lances shivering,
Men and horses falling;

Arrows, stones, and darts fly
As thick as hail in March.
The battle increases, and in a short time
Discomfiture turned
On the duke and his Normans.
The duke, who was on the watch and equal to the occasion,
Recalls and admonishes his people:
"What can be," said he, "this
Cowardice, lords of Normandy?
You who have such mighty ancestors,
King Rollo, who with blows of the lance
Discomfited the King of France,
And conquered him in the midst of his land
By force of battle and war:
And Duke Richard who came after him,
Who seized and kept the devil
And conquered him and bound him,—
And you fail and now degenerate!
Follow me, my own people."

Then he turns him along the plain,
And makes in a deep valley,
Of the boldest who are there,
An ambuscade; and they are lying in wait,
Until the duke have need of them.
The English are emboldened,
More certain, and more courageous,
And they follow with great eagerness,
Until they have passed the ambuscade;
Which now attacks the rear-guard,
Which of this had never any fear.
The duke makes a pretence of flight,
And of returning towards the sea;
Whence the English with King Harold
Are so haughty and bold in consequence,
That they are scattered in the plain;
The duke thinks that he can surround them;
So did he as if they were partridges.
Then begins the fight hand to hand,

And the battle was cruel and fierce,
Many wounded and dead
Are there now on both sides.
The king struck in the eye with a dart — Death of Harold.
Falls and soon is in evil case,
Perished, slain and mangled.
And his standard is beaten down,
And the English host conquered;
And there was slain Earl Gruith his brother
And Earl Leuwine: there were slain
Many English and Normans,
No one knows who or how many.
Thus already had the battle lasted
Without repose all the day.
Very great is the pain and woe;
With the blood of the slain was the grass tinged.
The English host takes to flight, — Defeat of the English.
And eagerly the Normans pursue.
The duke in all the battle
Lost not a drop of blood:
Three horses that day slain
Were under him in the battle.

When he is sure of the victory,
To God he gives for it thanks and glory:
The dead he causes to be buried
And has the service well accomplished. — Burial of Harold.
They sought for the body of Harold,
And found it among the slain:
And since he was a king,
It is granted that he should be interred,
Through the prayer of his mother.
The body was carried on a bier,
At Waltham it is placed in the tomb,
For he was founder of the house.
* * * * * * * *[1]

[1] A leaf has been torn here from the MS.

Opening of S. Edward's Tomb.

The dress in which it was wrapped
They find entire and with all its colour,
And when the face is exposed,
They find it entire and recognizable.
The head, the hands, the feet they handle
And bend them as in a living body asleep:
Bishop Gunnolf, who is very bold,
Strokes the yellow beard,
Whence he wishes to pluck a hair,
But he cannot draw it from the beard.
Abbat Gilbert cries out to him,
"Lord bishop, you will not take it away,
A single hair you will not carry off."
And he answers, "Abbat, know
I should keep it as a cherished treasure;
I should love it more than fine gold;
But since it is his pleasure
To be entire without losing anything,
Let all his body be entire
Until the day of judgment;
Whence he will have double glory;
He will not that one should take from or vex him."

The pall which on him was
They removed and preserved.
In place of it one equally fair
Have they placed, very rich and fair;
Very richly was it worked
In fine gold and silver,
Which King William had made
To the honour and fame of Saint Edward,
And the church of Westminster,
Which has no equal in the kingdom;
For the place was dedicated
By the apostle Saint Peter himself,
And it has the dignity of the regalia,
Whence I say, it has no equal.

There is the mansion of the kings,
And their high court and their palace.
He ought not to fail the church,
Who is king, on the contrary he ought to maintain it,
And whatever belongs to the house,
For he is the true patron.
Honoured and well served
Here is God with his elect;
Where sinners have pardon,
And sick cure.
Here ends the history
Of Saint Edward who is in glory.

GLOSSARY.

GLOSSARY.

[The numbers refer to the lines, unless mention is made to the contrary.]

A.

ABANDUNER, ABAUNDUNER. To abandon ; give up.

ABATRE. To beat down. *Part.* ABATU.

ABÈ, ABÈS. Abbat.

ABECE, ABECEDE, *i.e.* ABC, ABCD. The alphabet.

ABEIES. Abbeys.

ABLEIS. 507. Skilful. *From* HABILIS.

ACEMINÉE. In grand array.

ACER. Steel.

ACERTEL. 2584. Assurance.

ACERTER. To assure ; certify. *Part.* ACERTEZ.

ACHATURS. 989. Buyers ; caterers.

ACHATZ, *plur.* Purchase.

ACHESUN. Occasion.

ACHET. *3rd pers. sing. pres. ind.* of ACHEOIR. To fall to.

> Quant il achet a ma matire. 973. *When it falls to my subject.*

ACOILDRA. 2243. *3rd pers. sing. fut.* of ACOILLIR.

ACOILLIR, ACUILLER. To amass ; accept ; pursue ; undertake.

> Moinnes i fait acuiller. 2318. *He causes monks to assemble there.*
>
> Lur voie acoillent (p. 8). *They pursue their journey.*
>
> Se acoilt sun chemin. 2014. *He pursues his way.*
>
> En cel vus acoildra. 2243. *He will receive you into Heaven.*

ACOINTER. To make friends with a person.

ACOLER. To embrace.

ACORDER. To agree. 1842. To reconcile. 4349.

ACOREZ, ACUREZ. Pierced.

ACREIRE. 1590. To give credence to.

ACRES. Increase. *Used adverbially in* 3756,—

> Plus sunt endurcis l'acres.

ACRESTRE. To increase. *Part.* ACRUE. 4025.

ACUILLER, *v.* ACOILLIR.

ACUMENGER. 4546. To Communicate.

ACUMPLIE. *Part.* of ACUMPLIR. Accomplished.

ACUNTER. To count.

ACUREZ. Pierced.

Ad, *for* A. Has.

Ad, *for* A, *prep.*

Ad droit. *Of right.* 742.

Adirez. Torn.

Adonc, Adunc. Then.

Adquis. *Part.* of Adquere. To seek.

Adrescer. To restore ; to make right.

S'adrescent. 1988. *They are made right.*

Aducer. 1347. *i.e.* Adoucir.

Adunc. Then.

Adurez. Hardened.

Aeirs. Air.

Ael, Aeus. Grandfather.

Aerdent. 3*rd pers. sing pres. ind.* of Aerdre, *i.e.* Aherdre, *q.v.*

Se aerdent. 1942. *Attached themselves to.*

Aers. 3994. Stuck to.

Aert. 3843. 3*rd pers. sing. pres. ind.* of Aerdre, *v.* Aherdre.

Aestoirées. Storied.

Afaire, Afere. 1027. Business ; need. 3138. Condition.

Afaitement, Afeitement. Ornament ; courtesy.

Afere, *v.* Afaire.

Afermer. To render fixed ; to affirm.

Agas. Raillery ; mockery.

Agenue. 2942. On thy knees. *Perhaps,* A genue.

Agoille. Needle.

Agraver. 1471. To wrong.

Agraventer. 1344. To destroy.

Agrée. 3*rd pers. sing. pres. ind.,* and *subj.* of Agréer, to please.

Agrei. 3536. Furniture ; preparations. *French,* Munitions.

Agueit, Agueitz. A snare ; an ambuscade.

Agueiter, Augueiter. To lie in wait for.

Ahan. Grief.

Aherdre. To cling to ; stick.

Ai. Here. 1082. *See also the Title, p.* 25.

Ai, Ahi. *An interjection,* Ah !

Aie. 257. 1*st pers. sing. pres. ind.* of Avoir.

Aie. Aid. *Especially in the expression* Deus aie.

Aier. Air.

Aignel. Lamb.

Aille. 3*rd pers. sing. pres. subj.* of Aler, *as the modern form.*

Aillurs. Elsewhere.

Aim. 3*rd pers. sing. pres. ind.* of Aimer.

Air. 292. Violence.

Airent (*p.* 8), *for* Arivent. They arrive. (?)

Al, *i.e.* A le.

Alasse. Unhappy.

Alasse dolente. 2640. *A wretched state of grief.*

See *Cronique des Ducs de Normandie,* l. 848, 9,—

"Eles deschace e les consuit
Cum funt li chien le cerf alasse."

Alasser. *Properly,* to fall from fatigue. *From* Las. *Hence,* to give up ; to cease. *So,* Ne s'alassé. 4492. Ceases not ; *or simply,* Ne alasse. 2961.

Alast. 3*rd pers. sing. imperf. subj.* of Aler.

Aleiné. Breath.

Aler. To go.

Aliancez. In alliance.

Alianore. Eleanor.

ALIENE. Foreign.

ALIER. To join in alliance.

ALLAS. 1396. Woe.

ALLAS. 1930. *An interjection*, ALAS !

ALMES. Souls.

AMALADI. 3678. *3rd pers. sing. perf.* of AMALADIR. To grow ill.

AMBES. Both.

AMENT. *3rd pers. sing. pres. ind.* of AMENDER. To amend.

AMENUSEMENT. 1014. Diminishing.

AMER. To love. *Condit.* AMEROI. 4654. *Part.* AMEZ. 137.

AMI. 3360. In the midst of.

AMISTÉ, AMISTEZ. Friendship.

AMONESCER, AMONESTER. To admonish.

ANCES. 2531. Before.

ANCESUR. Ancestor.

ANDEUS, ANDUI. Both ; together.

ANEL. Ring. *Plur.* ANEUS.

ANELIFS. 288. *Properly*, panting. *From* ANHELO. *Here it seems to mean* "long-winded."

ANGELE, ANGLE, ANGRE. Angel.

ANGOISSE, ANGUOISE, ANGUOISSE. (1.) Pain ; anguish. (2.) *3rd pers. sing. pres. ind.* of ANGOISSER. 1458, 4163.

ANGOISSER. To cause anguish. *Part.* ANGUSSEZ. 3469.

ANGUOISSUSE. 2990. Painful.

ANTREMETTRE. 2226. *i.e.* ENTREMETTRE.

AOITEZ. 2379. *2nd pers. plur. subj. pres. From* AOIRE. To increase.

AORNER. To adorn.

APARAILER, APPARAILER. 1608, 2167. To prepare. *Part.* APARAILLEZ. 4224.

Se apparilla. 1323. *Prepared himself; made ready.*

APARCEIT. *3rd pers. sing. ind. pres.* of APERCEVOIR. *Used with* SE. To perceive. 1015. *Also*, to take.

De deniers bein s'aparceit (p. 5). *Plentifully takes of the money.*

APARUT. *3rd pers. sing. perf.* of APAROIR. To appear.

APENDANT. 2168. Belonging.

APENT. It belongs. *3rd pers. sing. ind. pres.* of APENDRE.

APERENT. *3rd pers. plur. ind. pres.* APERT. *3rd pers. sing. ind. pres.* of APAROIR.

APERT, APERTE. Evident ; open. TERME APERT. An evident, *i.e.* fixed term. *The word is used adverbially in* 594.

APESER. To appease ; quiet.

APIECER. To heap up pieces together.

APOIA. *3rd pers. sing. perf. ind.* of APPUYER. To support. *Used with* SE. 984.

APOINTER. 2066. To appoint ; arrange.

APOSTOILES, APOSTOILLE. The Pope ; properly, *Apostleship.*

APPARILLA. *3rd pers. sing. perf.* of APARAILER.

APREIGNE. 4174. *3rd pers. sing. subj. pres.* of APRENDRE.

Prie le Seint l'apreigne. *Prays the Saint to teach him.*

APREISER. To prize.

APRÈS vus. 1084. According to your wish.

APRESTER. To prepare.

APRISE. Enterprise ; adventure.

APRISER. To be skilled. *Hence* APRIS. Skilled ; learned.

Feist apriser plius. 283. *Displays more skill.*

Messine li est ja aprise. 2742. *The remedy is now understood by him.*

Apristrent. 1353. *3rd pers. plur. perf.* of Aprendre. To learn.

Aquiterunt. *3rd pers. plur. fut.* of Aquiter. To free; acquit.

Aranclé. Putrefied.

Ardantz. Raging.

Arère. Behind. En arère. Afore time.

Arère gard. The rear.

Arpenz, *plur.* of Arpent, *i.e.* Arepennis. A space of from 100 to 150 square feet.

Arsun. Arson.

Art. *3rd pers. sing. pres. ind.* of Arder. To burn.

Aruser. To sprinkle. *Part.* Arusée.

As, *i.e.* A les.

As. *2nd pers. Imperative* of Avoir, *in the expression* N'as garde. Fear not. 1750, 2114.

Asaarter, Asarcer. To root up; destroy. *From* Exsarritare. *Hence*, Assart. Destruction. *Plur.* Assarz.

Asaut. *3rd pers. sing. pres. ind.* of Asaillir. To assault.

Asentir. To assent. S'asent. 2771. Agrees to. S'asenti. 3413. Agreed.

Asert. 2102. *3rd pers. sing. ind. pres.* of Aservir. To serve.

Asis, Assise. Situated.

Asise, Assisse. The sitting of the judges; assize.

Asorber. To extinguish. 2120. *Part.* Asorbez. 1428. Destroyed.

Asoudre, Assoudre. To absolve.

Asparpillez. 4601. Scattered. *French*, Éparpiller. *From the Latin* Papilio.

Assart, *v.* Asaarter.

Assembler. To attack.

Assen. 2030. Assent; agreement.

Assener. 1776. To fix; assign; mark out.

Assise *v.* Asis.

Assisses, *v.* Asise.

Assoil. *1st pers. ind. pres.* of Assoudre.

Assoudre. To absolve.

Asta. 1994. *3rd pers. sing. perf.* of Asteir. To stand erect.

Asuager. To assuage. *Used with* Se.

Atant. Now.

Atarder. To delay.

Ateingner. To attain; approach; contend with. *Part.* Ateint. 717. 3205. Caught. Ateint in 4532 is the *3rd pers. sing. perf.*

Ateint. Attainted. Ateint traitre, *p.* 15; *also in p.* 17, Quor ateint. The heart weak through illness.

Ateint, Ateinte. Taint.

Atemprez. Moderate.

Atendre. (1.) To hope; expect. *In* 1451, to wait, *i.e.* to put off. *The infin. used substantively in p.* 15, Après atendre. After delay. (2.) To pay attention to. 1536.

Ateng. *1st pers. sing. pres. ind.* of Atenir. To wait for; expect.

Atent, Attent. (1.) *3rd pers. sing. ind. pres.* of Atendre. (2.) *2nd pers. sing. imperat.* of Atendre (p. 4, l. 11).

Atente. Delay.

Atraire. To attract; bring. *Part.* Atret.

Atur, Autur. Array.

Aturner. To direct; prepare. *Part.* Aturné. 2396.

Aube. Brightness; dawn.

Aud. 4450. *3rd pers. sing. pres. ind.* of Ouïr. To hear. *More usually,* Od.

Aufre, Auvre. Alfred.

Auget. Trough.

Augueite. 724. *3rd pers. sing. subj. pres.* of Augueiter, *i.e.* Agueiter.

Aumonère. Alms-chest.

Aumosne. Alms.

Aun. Together.

Aünée. United.

Aunez. 83. Eldest; patrons.

Aunez des iglises. 2944. *Patrons of the churches.*

Aunz. Years.

Aürer. To pray to; invoke.

Aus. 490. *i.e.* Aux.

Ausi, *i.e.* Aussi.

Ausi ben. *As well.*

Austre. 3288. Other.

Aut. *3rd pers. sing. pres. subj.* of Aler.

Auter. Altar.

Autresi. Equally; also.

Autur. Array.

Auverie. 659, 805. Possessions; wealth.

Auvre. Alfred.

Aval. Below.

Aval le flot. 1340. *Down the stream.*

Avaler. To let down; descend.

Avancer. To make to succeed; advance.

Avantage. Profit.

Aveire. 2661. *i.e.* Avoir.

Avenant. Graceful.

Avendra. *3rd pers. sing. fut.* of Avenir.

Avenge. *3rd pers. sing. pres. subj.* of Avenir.

Avenir. To come to pass; arrive.

Avenir. 169. In future.

Aventeruse, Aventeuruse. Full of danger.

Aver. To have.

Aver, Avoir, Avoire. Property; possessions.

Averai. 1504. *3rd pers. sing. fut.* or *condit.* of Aver.

Averée. Proved true; verified.

Avertiz. On the watch.

Aviler. To lower; outrage.

Avint. *3rd pers. sing. perf.* of Avenir. It happened.

Avisiun. Vision.

Avogles. Blind.

Avuer. To approve.

Avum. *1st pers. plur. pres. ind.* of Aver.

B.

Bacheler, Bachiler. A youth.

Bachelerie. Youth.

Bacin. Bason.

Bail, Bailz. Protector.

Bail. 1113. *1st pers. sing. ind.* of Bailler.

Bailler. (1.) To govern. *Part.* Baillie. (2.) To give. *v.* Baut.

Baillie. Office; power.

Baillifs, Bailliz. Bailiffs.

Baler. To dance.

Balme. Balm.

Banir. 3200. To banish.

Banir. 4339. To assemble. *Said of an army. So,* "hoste bannie" *is* "armée réunie."

Barainne. Barren.

Barat, Baratz. Deceit; confusion.

Barbarin. Barbarian.

Barilz. Barrels.

Barnage, Barunage. Baronage; the barons.

Barrer. 225. To close in; shut in. *Hence, Eng.* Embarrass.

Barun. Baron. *v.* Ber. *In* 2105 *applied to S. Peter.*

Barunage, *v.* Barnage.

Bas. Lowly.

Basses. Bases.

Bastun, Bastunceus. A stick.

Bat. Boat.

Bat. *Part.* of Batre; *but it seems better to read* "abat" *for* "a bat" *in p.* 14, *l. ult.*

Bataile. Battle.

Baud, Bauz, Baudz. Bold; strong. *In a bad sense in p.* 23, *l.* 17.

Baudement. Boldly.

Baudur. Courage; boldness; joy; readiness.

Baut. *3rd pers. sing. pres. ind.* of Bailler. Gives, *p.* 16, *penult., and* 2497.

Bedeus. Beadle; bailiff.

Beif. *1st pers. sing. ind.* of Bevre. To drink.

Bein, Ben. Good.

Beiser. To kiss.

S'entre beisunt. 354. *They kiss each other.*

Bele. Beautiful.

Benaicun, Beneicun, Benoicun. Blessing.

Beneit. Benedict.

Benfait. Benefit.

Benistre. Blessing.

Benoit. *3rd pers. sing. pres. ind.* of Beneir. To bless.

Benurez, Bonurez. Blessed; happy. *French,* Bien heureux.

Ber, Bers. A brave, valiant man, *like the Latin* Vir. Baron. *Used of S. Peter coming from Heaven, in* 633. *Of a hermit,* 1829.

Berbiz. Sheep.

Bère. Bier.

Besiller. To wound; trouble.

Besturné, Besturnée. Turned the wrong way.

Bise. Grey; black.

Bittun. Button.

Blandir. To soothe.

Blasme. Blame.

Blasmée. Blamed; reproached.

Bleis, A bleis. 507. An error for Ableis.

Blescer. To wound; hurt.

Bleste. Mire.

Boces. Sores.

Bocu. Hunchback.

Boesdie. 1139, 2258. *i.e.* Boisdie, Boisie. Felony; fraud.

Boissun. A bush.

BONUREZ. Happy.

BOSOIN, BOSOING, BUSOIN, BUSOINE. Need.

BOSOINNUS, BUSOIGNUS. A needy person. *Plur.* in 1908.

BRAHUN. 1938. Breeches; coverings. (?)

BRAND, *Plur.* BRANDZ. Sword; brand.

BREFS. Short.

BRISER. To shiver.

BRUDURE. Embroidery.

BUCHE. Mouth.

BUGE. Yellow. Epithet of OR.

BUNTEZ. Goodness.

BURGOIS, townsman.

BURSE. Purse.

C.

CA. Here. *In* 687 *it seems to be for* GESK'A.

CANT. When.

CARCU. Tomb. *Also written* SARCU.

CEIL, CEL. Heaven.

CELE. This.

CELER. To conceal. *Part.* CELÉE, CELEZ.

CELESTRE, *i.e.* CELESTE *with the intercalary* "r."

CEO, CEU, CO. This.

CEP, CEPS. Head; stock.

CEPTRE. Sceptre.

CERFS, *i.e.* SERFS. Servants.

CERT. Certain; assured.

CERTEFIANCE. Confidence.

CESSAIRE. Cæsar.

CESTE, 3286, *for* CHESTE. *3rd pers. sing. pres. ind.* of CHAOIR, *with the intercalary* s.

CESTUI, *i.e.* CELUI.

CEUE, CEUS. Such; this.

CEUE. 45. Concealed.

CHACER. To pursue; drive out.

CHACIE, DE LA CHACIE. Hastily. 2920. (?)

CHAET. *3rd. pers. sing. pres. ind.* of CHAOIR. To fall.

CHAMBERLENCS. Chamberlain.

CHANCEL. A piece broken off.

CHANOINNE. Canon.

CHANUZ. White.

CHAPELEINS, CHAPULEINS. Chaplain.

CHAPELIZ. A fight with swords.

CHAPITAUS. Capitals.

CHAPITRE. 2308. Chapter-house.

CHAR. Flesh.

CHARBUCLE. Carbuncle.

CHARDENAUS. Cardinals.

CHAROINE. Corpse.

CHARPENTERS. Carpenters.

CHARTRE, *from* CARTA. Charter.

CHARTRE, *from* CARCER. Prison.

CHASSE, *i.e.* CASSE. A chest.

CHASTEL. A castle. *Plur.* CHASTEUS.

CHASTIER. To correct.

Ne se chastie. 4279. *Amends not.*

CHAUT, *i.e.* CHAUD.

CHEF. Head.

A chef deposé. *With head inclined.*
Au chef de tur. 398. *Finally.*
De chef en chef. 1833. *From beginning to end.*
De chef en autre. 2152. *From point to point.*

CHEI. *3rd pers. sing. perf.* of CHEOIR, *or* CHEIIR.

CHEIIR. To fall. *Used actively in* 4456.

CHEITIFS, CHITIFS. Unhappy ones; caitiffs.
Cheitif pécheur. 613. *Caitiff sinners.*
CHEN. Dog.
CHERCHER. To examine.
CHERE. Countenance.
A la chere hardie. *Of the bold countenance.*
CHESNE. Oak.
CHET, CHEUT, CHIET. *3rd pers. sing. pres. ind.* of CHEIIR, CHAOIR. To fall.
CHEVAUCER. To mount a horse.
CHEVELURE. Hair.
CHEVIR. 4012. To get one's-self out of trouble; *se comporter.*
CHEVOILZ. Locks of hair.
CHITIFS, *v.* CHEITIFS.
CHIVALER. Knight.
CHOIS. Choice.
CHUCHER. 3638. To lie down; repose.
CI. Here.
CIMETIRE, CIMITIRE. Cemetery.
CIRGES. Wax candles.
CIS, CIST. This; he. Also, *plur.* They.
CITAIN. Citizen.
CLAIM. *3rd pers. sing. pres. ind.* of CLAIMER.
CLAIMER, CLAMER, CLEIMER. To call; proclaim.
CLAMA. *3rd pers. sing. perf.* of CLAMER.
CLAMUN. *1st pers. plur. ind. pres.* of CLAMER.
CLAVER. Keeper of the keys.
CLEIM. 3629. Claim.
CLEIMER. To proclaim; accuse.
CLEIMME. *1st pers. sing. subj. pres.*
Ke ne me cleimme. 4010. *That I should not cry out.*
CLER. A clerick.
CLER, CLERE, CLERS. Clear; bright.
CLIER. Clear.
CLOS, CLOSE. Concealed; enclosed.
CLOSTRES. Inclosed portions of a church; cloisters.
CLOT. *3rd pers. sing. ind. pres.*, and *part.* of CLORE, to conceal.
CLUR. Clear.
CO. This.
COEUS. Those.
COFRE. A chest.
COILLETTE. A collection.
COILLI. Collected.
COLÉE. Blow.
COLURÉ. 4640. With its colours.
COMMUNALE. General; common.
COMMUNAUMENT. In common.
CONFUS. 840. In confusion.
COP. Blow.
COPER, *i.e.* COUPER. To cut off.
CORFS. Crows.
CORS. Body.
COVEITER, CUVEITER. To covet.
COVERE. 2307. *3rd pers. sing. pres. ind.* of COVRIR.
COVRIR, *i.e.* COUVRIR.
COSTE, COSTEZ. Side.
COSTEFERRIN. Ironside.
CRAPOUDIE. 3166. Struggle. *From* CRAPE, *Graphium. Eng.* grapple.
CRÉANCE. Creed; belief.
CREI, CREIT. *1st and 3rd pers. sing. ind. pres.* of CREIRE.
CREIN. *1st pers. sing. ind. pres.* of CREINDRE.
CREINDRE, CRENDRE. To fear.
CREIRE. To believe.
CREITZ. 2932. *2nd pers. plur. ind. pres.* of CREIRE.
CREMOUT, CREMU, CREMUZ. *Part.* of CRENDRE.
CREMOUT. 3237. CREMUT. 3097. *3rd pers. sing. perf.* of CRENDRE.

CRENS. 1698. *2nd pers. sing. ind. pres.* of CRENDRE.

CRESME. 1456. *3rd pers. sing. pres. subj.* of CRENDRE.

CRESTRE, CROISTRE. To increase. CREST, *3rd pers. sing.* CRESSENT. 1905. *3rd pers. plur. ind. pres.*

CREUM. *1st pers. plur. ind. pres.* of CREIRE.

CREUS, CREUT. *2nd and 3rd pers. sing. ind. pres.* of CRENDRE.

CREUST. 3236. *3rd pers. sing. imperf. subj.* of CREIRE.

CREUZ. 2564. *Part.* of CREIRE.

CRIAS. 738. *2nd pers. sing. perf.* of CRIER.

CRIER, *i.e.* CRÉER. To create.

CROI. *3rd pers. sing. pres. ind.* of CROISTRE. To increase.

CROIZÉE. Marked with the Cross.

CRUEUS. Cruel.

CRUST. 4207. *3rd pers. sing. subj. imperf.* of CREIRE.

CRUT. 164. *3rd pers. sing. perf.* of CRESTRE.

CUARDIE. Cowardice.

CUARZ. Coward.

CUCHE. Bed.

CUCHER. To lie down; bow down. *In* 3683 *it is used actively:*

Suef le cuche. *Softly lays him down.*

CUDUNE, *v.* CUNDUNER.

CUERT. 1940. *3rd pers. sing. pres. ind.* of CURRE. To run.

CUINTE. Rapidity.

CULURS. Colours.

CULVERTZ. Traitor.

CUM, *i.e.* COMME. As.

CUMANDER. To commend.

CUMANZ. Commands.

CUMBATRE. To fight. *Usually with* SE.

CUMENCAIL. Commencement.

CUMENCER. To begin.

CUMFERMER, CUNFERMER. To confirm.

CUMPAINIE, CUMPAINNIE, CUMPANIE, CUPAINIE. Company.

CUMPAINS. Companion.

CUN. As; according to.

CUNDUIRE. To conduct.

CUNDUNER, CUDUNER. (1.) To permit. 3347. (2.) To forgive (*Condonare*), 1574, *where* CUDUNE *seems to be the participle:*

Ke cunseil vus cudune frez. *Which counsel you will make (to be) pardoned,* i.e. *will pardon.*

CUNEUZ. Known.

CUNFÈS. Confessed.

Se fait cunfès. 4545. *Confesses.*

CUNFORT. Comfort.

CUNGE, CUNGÉ, *i.e.* CONGÉ. Leave.

CUNISSANCE. Knowledge.

CUNQUERE. To acquire; conquer.

CUNQUISE. Acquired; obtained. 1871.

CUNQUIST. *3rd pers. sing. perf.* of CUNQUERE.

CUNREI. 3535. Preparations; treatment.

CUNSAIL, CUNSEIL. Counsel.

CUNSAILEZ. 654. *2nd pers. plur. pres. ind.* of CUNSAILLIR.

CUNSAILLIR, CUNSEILLER. To consult for; counsel.

CUNSEILEZ, *v.* DECUNSEILEZ.

CUNSENCE. Consent.

CUNSEUD. *3rd pers. sing. pres. ind.* of CUNSEILLER.

CUNSOUT. *3rd pers. sing. subj. pres.* of CUNSEILLER. *In* 443 *it is apparently the pres. ind.*

CUNT. Account; history.

CUNTE. Count. *Fem.* CUNTESSE.

CUNTE. Account.

Pou de cunte. 1045. *Little value.*

CUNTENCUNS. Contentions.

CUNTENEMENT. Conduct. *French*, MAINTIEN.
CUNTER. To relate; recount.
CUNTINACE. Countenance.
CUNTRAIRE. Contrary to; opposed. *Substantive* in 2260. Opposition.
CUNTRAIS, CUNTRAIT. Contracted; deformed.
CUNTRE. Contrary to; against.
CUNTREDIT. Opposition.
CUNTREFAITURES. Deformities.
CUNUS. *2nd pers. sing. pres. ind.* of CUNUSTRE.
CUNUSTRE. To know.
CUNVERSE. 2074. Converted.
CUPABLE, CUPAPLE. Blamable.
CUPAINIE. Company.
CUPE, CUPES. Fault. *From* CULPA.
CUPE, *i.e.* COUPE. Cup.
CUPLES. Pair.
CUR, CURT, CURTE, CURZ. Court.
CURAGE. Will; intention; heart.
CURANTZ. Swift. *From* CURRE.
CURAUMENT. 3789. Carefully.
CURIUS. Solicitous; anxious.
CURS. Course.
CURT, CURTE. Court.
CURT. *3rd pers. sing. pres. ind.* of CURRE. To run.
CURTOIS. Affable; courteous.
CURUCE, CURUZ. Anger.
CURUCER. To anger.
CURUE. Angry.
CURUNE. Crown.
CURUNÉE, CURUNEZ. Crowned.
CURUZ. Anger.
CURZ. Court.
CUSTUME. Custom.
CUVEITER. To covet.
CUVENABLE. Suitable to; befitting.
CUVENT. Convent.
CUVENT. Agreement.
CUVENT, CUVINT, *i.e.* CONVIENT. It befits; is necessary.
CUVENT, *i.e.* SOUVENT. Often.
CUVERRIR. To cover; hide.
CUVINE. Covenant.

D.

DA, 3412, *i.e.* DE.
DAIRE. Darius.
DAMAISELE, *i.e.* DEMOISELLE.
DAMAS. Damascus.
DANCEUS. Child.
DANZ. 4391. Youth. *Usually*, chief, master.
DARD. Dart. *Plur.* DARZ.
DEABLE. Devil.
DECENT. *3rd pers. sing. pres. ind.* of DECENDRE, *i.e.* DESCENDRE.
DECENTE. Descent.
DECHACÉ. 2028. Expelled; ruined.
DECHAITE. Fallen down; in ruins.
DECLINER. To sink.
Solail decline. 3490. *The sun sets.*
DECOLER. To behead. *Part.* DECOLEZ.
DECOVRE. *3rd pers. sing. pres. ind.* of DECOVERIR, to discover.
DECRERE. To diminish.
DE CUNSEILEZ. 649. *Read* DECUNSEILEZ. *Part. of* DECUNSEILLER. Deprived of counsel; abandoned.
DECURS. 3733. A failing.
DECURT. 3694. *3rd pers. sing. pres. ind.* of DECURRE.
Ses meins decurt. *Wrings her hands.*
DEDENZ. Within.
DEDIEMENT. Dedication.
DEDUIT, DEDUITZ. Recreation amusement.
DEFERRIR. To delay.
DEFFIGUREZ. Disfigured.

DEFULER. To wound; slay. *Part.* DEFULEZ. 4609.

DEGOTER, DEGUTER. To drop.

DEI, DOI. Finger. *Plur.* DEIEZ.

DEI. 1*st pers. sing. pres. ind.* of DEVOIR.

DEINGNER. 4489. To deign.

DEINNE. 1962. 3*rd pers. sing. subj. pres.* of DEINGNER.

DEIST. 3*rd pers. sing. imperf. subj.* of DIRE.

DEIT. 3*rd pers. sing. pres. ind.* of DEVOIR.

DEIVE. 1*st and* 3*rd pers. sing. pres. subj.* of DEVOIR.

DEL, *i.e.* DE LE.

DELIVERER. To deliver.

DEM. 1884. *i.e.* DE.

DEMANEIS, DEMANOIS. Now.

DEMEINE, DEMEINNE. (1.) Own :

Sun poier demeine. 1121. *His own power.*
Sa volunté demeine. 3837. *His own will.*
Ma gent demeine. 4585. *My own people.*

(2.) In person ; one's-self :

Vostre dustre serrai demeine. 3531. *I will myself be your leader.*

DEMEINE. 3*rd pers. sing. pres. ind.*, and *subj.* of DEMENER.

DEMEINT AVANT. Henceforward.

DEMENER. To conduct; carry; display. *Part.* DEMENANT. Manifesting. DEMENÉE. 3343. Manifested.

Chaste vie demener. 1550. *To live a chaste life.*
Grant duel demeine. 3682. *Displays great grief.*

DEMENTER. 4008. To lament.

DEMUERE, DEMURRER. To delay.

Sanz demuere. 1826. *Without delay.*

DEMUSTRÉ. 2595. Shewn.

DENERS. Money.

DENSCOT. The Danegelt.

DENZ. Within.

DEPARTIR. To divide.

DEPECÉE. Mutilated.

DEPLEINDRE. To lament.

DERESCE, *v.* DRESCER.

DERUTE, *part.* of DERUMPRE. *v.* DESRUND.

DESCLORE. 1576. To disclose. *Part.* DESCLOSE.

DESCLOST, DESCLOT. 3*rd pers. sing. pres. ind.* of DESCLORE.

DESCORT. Discord; quarrel.

DESCRESCIUN. Discretion.

DESCUNEU, DESCUNU. Unknown.

DESCUVERIR, DECOVERIR. To discover.

DESDUNC. Thenceforward.

DESENT. 1982. 3*rd pers. sing. pres. ind. From* DESENDRE, *i.e.* DESCENDRE.

DESERTE. Desert; merit. 3781.

DESERTER. 3898. To destroy ; ravage.

DESERVI. 617. Deserved.

DESESPEREZ. In despair.

DESESTANCE. Opposition. *From* STEIR.

DESEVANCE. Deceit.

DESGREZ. Steps.

DESHERITEZ. 4344. Deprived of their heritage; despoiled.

DESIRER. To desire.

DESIRER. 3870. *i.e.* DÉCHIRER. To tear.

DESLACER. To unlace.

DESLAI. Disloyalty.

DESLAI. 3412. Delay.

DESLEUS. Disloyal.

DESMESURE. Excess ; injustice.

DESNATUREUS. Unnatural.

DÈSORE, *or* DÈS ORE. 1718. Henceforth. DÈSORE EN AVANT, *or* DESORNAVANT. Henceforward.

DESOREMAIS. Henceforward.

DESPARAGER. 4462. To outrage; mis-ally. *Part.* DESPARAGÉE. 382, 572.

DESPARUIT, DESPARUT. *3rd pers. sing. perf.* of DESPAROIR. To disappear.

DESPECASSE. 1466. *1st pers. imperf. subj.* of DESPECIER. To break in pieces.

DESPEIT. Contempt.

DESPENDERET. 1529. *2nd pers.plur. fut.* of DESPENDRE.

DESPENDRE. To employ; expend.

DESPIRE, DESPITER. To despise. *Part.* DESPITÉ. 2625.

DESPOILLER. To despoil.

DESPUIS. Since.

DESREI, DESROI. Disorder.

DESREINE. Proof of innocence; judicial combat.

Truver ki face la desreine. 519. *To find one to act as her champion, to prove her innocence.*

DESRUND, DESRUNT. Disorders; disorganizes. *3rd pers. sing. pres. ind.* of DESRUMPRE. *Part.* DESRUTE, *or* DERUTE, *as from* DERUMPRE.

DESTRE. Right hand.

DESTRE. A war horse. *Dextrarius.*

DESTREIT, DESTREIZ. Distress.

DESTRUER. To destroy. *In* 2493 *it seems to be used in the sense of* "to draw away from."

DESTRUTES. 4468. *Plur. part.* of DESTRUER.

DESTURBER. To hinder; turn a person from his intention. *French,* DÉTOURNER. 1780. *Also, inf. used substantively.* Disturbance; interruption. 1826, 2480.

DESUS. On the top of.

DETRENCHEZ. Torn in pieces.

DEU, DEUS. God.

DEU, DEUS. Two.

DEUET. 86, 2982. *Better* DEVET. *2nd pers. plur. pres. ind.* of DEVOIR.

DEUST. 1606, 4085. *3rd pers. sing. imperf. subj.* of DEVOIR.

DEUT. *3rd pers. sing. pres. ind.* of DOLOIR.

Se deut. *Grieves.* 3685, 4490.

DEVENET. 2785. *Probably an error for* DEVENENT. *3rd pers. plur. ind. pres.* of DEVENIR. To become.

DEVISE. Project; intention.

DEVISER. To devise; invent. *Part.* DEVISÉ. 266.

DI, DIT. Account. *Dictio. Plur.* DIZ.

DI. 1311. Day.

DI. 677. *Imperative* of DIRE.

DI, DIE, DIS. *1st pers. pres. ind.* of DIRE.

DIE. 1050, 1058. *1st and 3rd pers. subj. pres.* of DIRE.

DIENT. *3rd pers. plur. pres. ind.* of DIRE.

DILUC, DILUEC. Thence.

DIRREZ, *2nd pers. plur. fut.* of DIRE.

DIRUM. *1st pers. plur. fut.* of DIRE.

DIS. Ten.

DISCIPLINIS. Discipline.

DISME. Tenth.

DIST. *3rd pers. sing. pres. ind.* of DIRE.

DIUM. *3rd pers. plur. pres. ind.* of DIRE.

DOEL. Grief.

DOI. Finger.

DOI. 3546. I ought. *1st pers. ind.* of DEVOIR.

DOIL. *3rd pers. sing. pres. ind.* of DOLOIR.

Me doil. 257. *It grieves me.*

DOILLANT. Grieving; painful.

DOILLE. 2875. *3rd pers. sing. pres. subj.* of DOLOIR.

DOINT. 2987. 3462. *3rd pers. sing. subj. pres.* of DONER. To give.

DOIS. Daïs.

DOLENSZ, DOLENT. Sad; grieving.

DOLEZ. *2nd pers. plur. imperat.* of DOLOIR. To grieve.

DOLUR, DOULUR. Grief.

DORTUR. Dormitory.

DOS. Gift.

DOUT. Doubt; fear.

DRAP. Dress.

DRAS. Linen.

DREIT, DREIZ. Right.

DREITURE. Right. *From* DRESTURA. A DREITURE. Directly.

DREITUREL, DREITUREUS. Rightful.

DRESCER. To rise. *Part.* DRESCÉE.

Se dresce *or* deresce. *Rights himself; rises up.*

DROMUNZ. Galley.

DRUGUN, DRUGUNS, DRUZ. Confidant; friend; dear one.

DUAIRE. Dowry.

DUC, DUCS. Duke.

DUC. 987. *3rd pers. sing. pres. ind.* of DUCER. To carry away.

DUCE. Gentle.

DUCUR. Gentleness.

DUEL, DUIL, DUL, DULS. Grief.

DUER. To endow.

DUI. Two.

DUIRE. To direct; instruct.

Se duit. 462. *Thinks of.*

DULURS. Grief.

DULUSER. To lament.

DUN, DUNS. Gift.

DUN, DUNT. Of which.

DUNC. Then.

DUNER. To give.

DUNGUNS. Fortresses. Donjons.

DUNT, *v.* DUN.

DUOINT. 3320. *3rd pers. sing. subj. pres.* of DUNER. May he grant.

DURER. To endure.

DURRA. *3rd pers. sing. fut.* of DURER.

DUS, DUZ. Gentle.

DUST. *3rd pers. sing. imperf. subj.* of DEVOIR. 1914.

DUSTRE, DUTRE. Leader.

DUTANCE. Fear; doubt.

DUTE. Fear.

DUTER. To fear; doubt.

Ke li rois n'en dute. 1794. *That the king may have no doubt about it.*

DUTRE. Leader.

E.

E. And.

E, *in p.* 23, *l.* 2, *for* EST.

ECHIVI, *i.e.* ESCHIVI, *v.* ESCHIVER.

EFFORCER. To strengthen; to become stronger. *Part.* EFFORCÉE. 1620.

EFFRÉÉ, EFFRÉEZ. Frightened.

Effrei. Fright.

Egrement. With violence; sharply.

Eider. To aid.

Eie. 4018. *1st pers. subj. pres.* of Avoir.

Eient. *3rd pers. plur.* (*Id.*)

Eiet, Eiez. *2nd pers. plur.* (*Id.*)

Eime, *i.e.* Aime. Loves.

Einc, Einceis, Einz, Enceis, Encois. Before; formerly; on the contrary; but.

Einz fu mal. 588. *Formerly he was bad.*
Einz ke il fust nez. 854. *Before he was born.*
Einz s'espant la renumée. 3089. *On the contrary the fame spreads.*

Eir. Heir.

Eirt. (1.) *3rd pers. sing. subj. pres.* of Estre. 1620. (2.) *3rd pers. sing. imperf. ind.* of Estre. 2031.

Eise. Ease.

Eit. 2444. *3rd pers. sing. subj. pres.* of Avoir.

Eium. *1st pers. plur.* (*Id.*)

Eiz. 351. *2nd pers. plur. imperat.* (*Id.*)

Ekecestre. Exeter.

El. He. *Fem.* Ele. 3665.

El, *i.e.* En le.

El, *indef. pronoun.* 429. Of it.

El. 1785. *i.e.* Eu. Water.

Elargirent. 12. *3rd pers. plur. perf.* of Elargir, *i.e.* Enlargir. To enlarge; increase.

Eliz. *Part.* of Elire. Elected; chosen.

In 2326 it probably means "Bishops elect," if the corresponding passage of Aelred be compared with this, "duo mittuntur in pontificatum electi." Col. 758, ed. Migne.

Eloquinée. Eloquent.

Em, *i.e.* On, *v.* Hem.

Em, *i.e.* En.

Embler. To take away; steal.

Emes, Esmes. 3511. *A form of the 1st pers. plur. ind. pres. of* Estre, *from an old Latin form,* Esmus, Esumus.

Emflé. Puffed up; swollen. *Used substantively in* 2664. Swelling.

Empeirer, Empirer. To be impaired. *Part.* Empeirez.

Empernent. *3rd pers. plur. ind. pres.* of Emprendre. To undertake.

Empire. 2472. Empire.

Empire. 2473. *3rd pers. sing. pres. ind.* of Empirer. To grow worse; deteriorate. *v.* Empeirer.

Empli. *3rd pers. sing. perf.* of Emplir. To fill.

Emprein, Emprise. Enterprize.

Empreingnes. *2nd pers. sing. subj. pres.* of Emprendre. *v.* Enprendre.

Empris, *1st pers.* Emprist, *3rd pers. sing. perf.* of Emprendre. *v.* Enprendre.

Enbastardir. To violate.

Enbelie. 3810. Embellished.

Enbrace. 78. *part.* Embraced.

Enbullé, Enbullez. With the bulla attached.

Enbut. 2671. *3rd pers. sing. pres. ind. From* Enbuer. To be purified.

Enceinne. 4602. *3rd pers. sing. pres. subj.* of Enceindre. To surround.

Enceis. Before. *v.* Einc.

Encens. Incense.

Enchacer. To drive out. *Part.* Enchacez. *In* 4125 *it has the meaning,* to follow after; urge on.

Enchartrez. Imprisoned.

ENCHASTIER. To rebuke.

ENCHESA. *3rd pers. sing. perf. From* ENCHASSER, *or* ENCHACER.

ENCLINER. To salute respectfully; bow to. *Part.* ENCLIN.

Chef enclin. 984. *Head inclined.*
Amis enclin. 1378. *Respectful friend.*

ENCLOS. 59. *3rd pers. sing. pres. ind.* of ENCLORE.

ENCOIS. Formerly. *v.* EINC.

ENCRESME, ENCRIESME. Hardened in crime.

ENCREST. *3rd pers. sing. pres. ind.* of ENCRESTRE. To increase.

ENCUCHEMENT. 1521. A lying in wait; *but it seems better to read* ENTUCHEMENT, *q. v.*

ENCUMBRE. 4250. To encumber.

ENCUMBRER. 1330. An obstacle; embarrassment.

ENCUNTRER. To encounter; meet.

ENCUSÉE. Accused.

ENCUSUR. Accuser.

ENDEMENTERS. In the meanwhile.

ENDOCTRINER, ENDOTTRINER. To teach. *Part.* ENDOCTRINÉE.

ENDOSSER. 4538. To put on the back.

ENDOTTRINER, *v.* ENDOCTRINER.

ENDURCIS. Hardened.

ENFERMER. To maintain.

ENFREINDRE. To infringe; break.

ENGANNIE. 2619. ENGANNI. *Plur.* 4430. *Part.* of ENGANER. To deceive; abuse. (*Ital.*) INGANNARE. *In both the above places it is used of a disease.*

ENGENDRURE. Issue.

ENGETER. To eject.

ENGIN. (1.) Genius. *Used in a bad sense in* 1196. Artifice. (2.) A machine. 3997.

ENGRES. Cruel. *In* 1032 *a term of reproach:* greedy wretch.

ENGRESLIZ. 1938. Twisted. (?)

ENGRESSER. To be angry; obstinate; grieved.

Mut s'engresse. 3658. *He is much grieved.*

ENGRUTIZ. Ill. *From* ÆGROTUS, *with the intercalary* n.

ENGULER. To swallow.

ENGURDIZ. Benumbed; torpid.

ENGUTER, ENGUTTER. To drive out; force out. 752, 2621, 4017, 4116.

ENLAIDIE. Injured.

ENLUE. 1646. Read. *Participle* of ENLIRE.

ENMEINE. *3rd pers. sing. ind. pres.* of ENMENER. To carry off.

ENMERCIER. To thank.

ENMI. In the midst.

ENOINDRE. To anoint. *Part.* ENOINT. Anointed.

ENOINTURES. Anointings.

ENPEINDRE. To strike. *Impingere.* 4389.

ENPERNET. *2nd pers. plur. pres. ind.* of ENPRENDRE.

ENPIRE. Empire.

ENPREAI. 3563. *1st pers. sing. perf. ind.* of ENPREER. To beseech.

ENPREIN. 3071. *1st pers. sing. pres. ind. From* ENPRENDRE.

ENPREINNE, 1719. ENPREINNEZ, 2137. *3rd pers. sing. and 2nd pers. plur. subj. pres. From* ENPRENDRE.

ENPRENDRE. (1.) To undertake. (2.) (p. 5, l. 14.) To carry off.

ENPRIST. 3261. *3rd pers. sing. imperf. subj.* of ENPRENDRE.

ENQUERRE. To ask for ; enquire. *Part.* ENQUIS. 1354.

ENSEIGNEMENT. 907. Learning.

ENSEIGNER. To teach. *Part.* ENSEIGNEZ. 3719.

ENSEIGNES. Proofs.

ENSEINNE. 1877. Proof ; instruction.

ENSEISIR. To put in possession of.

ENT, *i.e.* EN.

ENTAILLE. 1159. Engraving.

ENTAMER. To lose the integrity of; wound. *Fut.* in 1230.

ENTE. 97. Graft ; tree.

ENTEINES. 1514. *Seems to be a form of 2nd pers. pres. ind. of* ENTENDRE.

ENTENCIUN. Design.

ENTENDEMENT. 3109. Intelligence.

ENTENDRE. To understand; listen; give attention to. 2901. To design. 1514, 1704.

ENTENTE. Design ; intention.

ENTENTIVEMENT. Intently.

ENTER, ENTERS. Entire ; sound ; perfect.

ENTER, ENTERE. Between.

ENTETCHÉE, ENTECCHEZ. Well or ill disposed. *From* TAICHE.

Bein entetchée damoisele. 1148. *A well-disposed damsel.*

De vertuz ben entecchez. 3720. *Well provided with virtues.*

ENTRUEF. At this moment.

ENTUCHER. To take away.

ENTUCHEMENT. (*Probable reading in* 1521.) Poison. *From* ENTOSCHE, *Toxicum.*

ENTUR. Around.

ENUIE, *v.* ESNUI.

ENUIZ. 4341. Annoyed; unwillingly.

ENUNCCIUN. Anointing.

ENVAÏR. 4555. To make the attack ; invade.

ENVEA. 1875. *3rd pers. sing. perf.* of ENVEIER.

ENVEIER. To send. ENVEIT, *3rd pers. sing. ind. pres.*

ENVEISER. To amuse.

S'enveise. 431. *Amuses himself; jokes.*

ENVENET, *for* ENVENENT. *3rd pers. plur. pres. ind.* of ENVENIR.

ENVERS. 4538. The wrong way.

ENVIEIT. *3rd pers. sing. imperf. ind.* of ENVEIER.

ENVOLUPÉ. Wrapped.

ERE. *1st pers. fut. and imperf. ind.* of ESTRE.

ERE, ERT. *3rd pers. sing. imperf. and fut.* of ESTRE. *3rd pers. plur.* ERENT.

ERES, ERS. *2nd pers. sing. fut.* of ESTRE.

ERRANT. Quickly ; at once.

ERT, *v.* ERE.

ES, *i.e.* EN LES.

ESBAI, ESBAIZ. Astonished.

ESBAUDI, ESBAUDIZ. Emboldened ; joyous.

ESCE. 2108. This.

ESCHAECTEUS. 4454. Escheats.

ESCHAETES. 4467. Escheats.

ESCHAINZ. Insulted.

ESCHAMEUS. A stool.

ESCHANDRE. Insult.

ESCHANGE. 3193. Exchange.

ESCHAR. 381. Derision.

ESCHECKER. Exchequer ; treasury.

ESCHISIE. 1182. Chosen.

ESCHIU. 3130. *1st pers. sing. perf.* of ESCHIVER.

ESCHIVER. To avoid. ESCHIVI, *3rd pers. sing. perf.*

ESCHOIRER. To choose.

Eschoisi. Chosen.

Eschorcher. To strip ; skin.

Eschosiz. 412. Chosen.

Esclairs. Lightning.

Esclarcir. To brighten. *Part.* Esclarciz.

Esclicuns. 276. Splinters.

Esclandre. Dishonour.

Escoce. Scotland.

Escrever. To break forth ; give way. *Used in* 2165, of the dawn. *In* 2667, of a disease yielding to treatment.

Escrier. To cry out. *Used with* Se.

Escrist. 2588. *3rd pers. sing. perf.* of Escrivre.

Escrist. 2589. *Part.* The writing.

Escrivre. To write. *1st pers. sing. ind. pres.* Escris. 2018. *Part.* Escrite.

Escrovele. 2613. Scrofulous.

Escu. Shield.

Escundire. 1903. To excuse one's-self.

Escurcé. 1067. Ravaged; destroyed.

Escuter. To listen.

Esfaucure. 2193. Fault. *From* Faucer *or* Fauser, *i.e.* Manquer, *connected with the idea of deceit.*

Esgard, Esguard. Agreement.

Esgarder. To examine.

Esgarée, Esgarez. Troubled.

Esgareter. To hamstring.

Esgars, Esgarz. Judgment.

Esguard. Agreement.

Esguet. Watch; ambuscade. *Plur.* Esguez.

Eshaucer. To exalt.

Esjoier. To cause joy.
M'esjois. 2790. *I rejoice.*

Eskiper. To embark.

Eslire. To elect. *3rd pers. sing. subj. pres.* Eslise. 2435. *Part.* Eslite, Esliz, Eslu, Esluz.

Eslitz. 4682. The elect.

Eslose. 3024. *3rd pers. sing. ind. pres. of* Eslouer. To praise. *As if from* Esloser.

Eslumer. To illuminate.

Esmai. Trouble.

Esmerveiller. To cause wonder.
Mut m'esmerveil. 2790. *Much I wonder.*

Esmes. *1st pers. plur. ind. pres.* of Estre. (*A rare form.*) *See also* Emes.

Esne, Esnez. Eldest. *Used frequently of only two.*

Esnerci. Blackened.

Esnui. Harm; distress; annoyance. *Adj.* Esnuise.

Espandre, Espanir. To expand; spread; blow as a flower. 3355. *Part.* Espandue. 4337.

Espanie. 141. Spanish. Of a rose. *It seems, however, preferable to take this as the participle of* Espanir, a full-blown rose.

Esparnir. 191, 255. To spare.

Espeir. To hope.

Espenir. 3512. To expiate.

Esperit. Spirit. *Adj.* Esperitable, Esperitel, Esperiteus.

Espessement. Thickly.

Espine. Thorn.

Esplait, Espleit. Profit; result; eagerness.

Esprendre. 3636. To inflame; of a fever.

Espruver. To prove; test. *3rd pers. sing. pres. ind.* Esprueve. *Part.* Espruvée. 3050.

Espuriz. Purified.

Espus. A husband. *Fem.* Espuse. A wife.

Espuser. To marry.

Esquessir. To crush. *From* Casser, *or* Quasser.

Essamplaire. Copy.

Essemple. Example.

Estable. Stable ; firm.

Establies. 894. Judgments ; ordinances.

Standard. Standard.

Estant. At once.

Esté. *Part.* of Estre.

Esté, Estez. Summer.

Esteit. 3*rd pers. sing. imperf. ind.* of Estre.

Estent. Extent.

Ester. To stand. S'ester, *i.e. Se tenir debout ; Se comporter.*

Estest. 3508. 2*nd pers. plur. ind. pres. From* Estre.

Estiude. 3369. A reverie.

Estoié. 1318. *Read* Estoie. 1*st pers. sing. imperf. ind.* of Estre.

Estoiez. 4045. 2*nd pers. plur. imperf. ind. From* Estre.

Estoilles. Stars.

Estoire. History.

Estoist. 3453. 3*rd pers. sing. imperf. ind. From* Estre.

Estorer. To supply ; store ; restore.

Estores. 3103. Stored.

Estrait, Estroit. Extracted.

Estranger. To alienate; deprive.

Estranges. (1.) A stranger. (2.) Strange.

Estrangler. To strangle.

Estre. To be.

Estre. 2446. *For* Estrée. A high road. *From* Strata.

Estrere. To carry off. *Extrahere.*

Estrifs. Strife ; battle.

Estroitement. Closely.

Estrus. At once.

Al par estrus. *Finally.*

Estu. 2429. *This should be* Escu. Shield ; protection.

Estucie. Cunning. *Astutia.*

Estudie. 1296. A reverie.

Estuées. Reserved ; in store.

Estuner. To stun ; astonish.

Estur. Battle.

Esveiller. To awake.

Esveske, Eveske. Bishop.

Esvos, Esvus. Lo ! *From Ecce vos.*

Eu, *i.e.* Au.

Eu tens. 2042. *Of old.*

Eue, Euue, Ewe. Water.

Eue. 2333. Had. *Part.* of Avoir.

Euerwic. York.

Eust. 3*rd pers. sing. imperf. subj.* of Avoir.

Evangire, Ewangile, Ewangire. The gospel.

Evaniz. Vanished.

Exuler. To exile.

F.

Face. 1*st and* 3*rd pers. sing. subj. pres.* of Faire.

Fael. Vassal.

Fai *is usually the* 2*nd pers. imperat. of* Faire. 4044. *In* 1674 *it seems to be the* 1*st pers. ind. pres., but the passage is obscure.*

Failir, Faillir. To deceive ; fail. 3*rd pers. sing. subj.* Faille. 333. 1*st pers. plur. subj.* Faillum. 1506. *Part.* Failli. 3101.

Faille. Error; fault.

Sans faille. *Without fail ; assuredly.*

FAITURE. Work ; creation.

FAITZ. Actions.

FAMEILLUS. Hungry.

FARDEUS. Packs ; burdens of merchandize. 4500.

FAS, FAZ. I make. *1st pers. sing. pres. ind.* of FAIRE.

FAUDRA. *3rd pers. sing. fut.* of FAILLIR.

FAUNFELUE. 4060. A bagatelle ; folly ; unreality.

FAUSE. False.

FAUSER. 298. To break. *Properly*, to deceive. *From* FALS.

FEAUS. Faithful ; *i.e.* Christian.

FEBLE. Weak.

FEBLESCE. Weakness.

FEEZ, FEIZ, FOIZ. Time. *Sing. and plur.*

FEI. Faith.

FEINDRE. 3303. To feign; pretend; slacken.

Li prudumme ne se feint. *The good man delays not.* 1831.

K'il se feint. *That he was pretending.* 4207.

FEINTISE. Pretence ; deceit.

FEINZ. Deceitful.

FEIRES. 4500. Fairs.

FEIS. 4276. *2nd pers. ind. pres.* of FEIRE, *i.e.* FAIRE.

FEIST. *3rd pers. sing. imperf. subj.* of FEIRE. *In* 1910 *it is used for 3rd pers. sing. perf. ind.*

FEITIZ. 1943. Well made; convenient.

FELS, FELUN. Cruel ; felon.

FENTOSME. Phantom.

FERE, *i.e.* FAIRE.

FÈRE. Fierce.

FERMER. To fortify.

FERRA. 3738. *3rd pers. sing. fut.* of FERIR, *or* FERRIR. To strike.

FERRINCOSTE. Ironside.

FERRUE. Struck. 4245. *Part.* of FERRIR.

FERS. Fierce ; proud.

FERT. *3rd pers. sing. pres. ind.* of FERRIR. To strike.

FERTÉ. Assurance ; boldness ; fierceness.

FERUZ. Struck. *Part.* of FERRIR.

FES, FEZ. Time.

FESA, 4506, *seems to be a form of the imperf. 3rd pers. sing. of* FAIRE, *unless we read* FES A, *and the meaning of the line will then be*, " sin and wickedness have so much weight." FES = FAIS. Burden ; weight.

FESEIT. *3rd pers. sing. imperf. ind.* of FAIRE.

FET. *3rd pers. sing. pres. ind.* of FAIRE. Also *part.* 4667.

FEUS. Vassals.

FEVERUS. Fever-struck.

FEZ. 998. Time.

FI. Faith. DE FI. For certain.

FIANCE. 2741. Confidence.

FILASTRE. Step-son.

FINAIL. End.

FINE. Sincere.

FINER, FINIR. To cease. *Part.* FINÉE.

FINIST. 4685. *The termination* ist *is the 3rd pers. imperf. subj. This word, however, must be present here. The same is true of* SEISIST *and* ENBASTARDIST *in* 4459, 4460.

FIST. *3rd pers. sing. perf. ind.* of FAIRE.

FIZ. Son.

FLAT. Headlong. *Used as a substantive in* 1394. Destruction.

FLAUMBE. Flame.

FLESTRIR. To wither. *Part.* FLESTRIZ. 1941.

FLOTER. 779. To swim about ; fluctuate.

FLURIR. To flourish.

Fluriz. Hoary.

Foille. Leaves.

Foisum, Foisun, Fuisun. (1.) Resistance ; force. 199. (2.) Plenty. 2126.

Foiz. Time.

Fole. Foolish.

Folur. Folly.

For, Fors. Out of; beyond ; but ; excepting.

For du pais. *Out of the country.* It is used with this sense frequently in composition.

N'avum for a vûs refui. 615. *We have no refuge excepting in you.*

Ne fors. *Nothing beyond; only.*

Ki ne poent fors manacer. 883. *Who can only threaten.*

Foraine. 367. Latrina.

Forcibles. Mighty.

Forfuner. 314. *Seems to be for* Forfuier, to cause to fly out of ; *but* (?).

Forligner, Forslingner. To degenerate. 4584. "Forslingne" *seems better than* "fors lingne" *in* 3443.

Forment, *i.e.* Fort.

Forsene. Having lost his senses ; witless.

Fors lingne. *See* Forligner.

Fors voient. 3487. *Better written together,* Forsvoient. *See* Forveier.

Forveier, Forsveier. To wander out of the way. *Part.* Forveiez. Having gone astray.

Forz. Strong.

Fou. Beech.

Fra, Frai. *3rd and 1st pers. sing. fut.* of Faire.

Franc. Freeman.

Franchir. To give freedom to.

Franchise. *Used as a title in* 2743, "your liberality."

Frarin. Unfortunate.

Frein. 1677. Bridle.

Freinner. To break.

Freis, Frès, Fresches. Fresh.

Frelle. Slender.

Frès. Fresh.

Fresne. Ash.

Fresches. Fresh.

Frez. Friez. *2nd pers. plur. fut.* of Faire.

Froisir. To break.

Froter. To rub.

Fruiter. To grow.

Fruiterie. 3232. Violence. *From* Froter, *or* Froier.

Fruitz, Fruiz. 3168, 4285. Violent.

Fruncie. Contracted.

Frund. 2308. *Probably* = Frunt.

Frunt. Front ; forehead.

Frunt. *3rd pers. plur. fut.* of Faire.

Fu. Fire.

Fuant. Flying.

Fud. *3rd pers. sing. perf.* of Estre.

Fui. Flee. *Imperative* of Fuir.

Fuisun. 1205. *v.* Foisun.

Fundement. Founding.

Funder. To found. *Part.* Fundie.

Fundur. Founder.

Funt. *3rd pers. plur. ind. pres.* of Faire.

Furbiz. Furbished. *Epithet of a sword.*

Furme. The terms of an agreement. *Forma.*

Furmir. To perform.

Fus. 3920. *An error of the press for* Vus.

Fuse, Fusse. *1st pers. sing. imperf. subj.* of Estre.

Fust. *3rd pers. sing. imp. subj.* of Estre.

FUSUNER, *i.e.* FOISONNER. To confound; destroy. 3249. To resist. 4310.

G.

GABER. To mock. *Part.* GABANT, GABBÉ.

GAINNET, 2255, *for* GAINNENT. *3rd pers. plur. pres. ind. From* GAINNER.

GAINIR, GAINNER. To gain.

GAINNUR. Tiller.

GALIE. A long galley.

GALIOT, *plur.* GALIOTZ. 1828. Boatman; sailor.

GARAISUN, GAREISUN, GARISUN. Cure.

GARANT, GARANTZ, GUARANT. Guarantee.

GARANTIR. To protect. 4174.

GARCUN, GARZ. Serving-boy; rascal; knave. *Up to the seventeenth century this word had always a bad signification.*

GARDE. Fear.

GARDEIN. Guardian. GARDES *in* 4455 *seems to be for* "gardeins," *or* "gardins;" *it might mean* "guardians," *but not probably so. See v.* 185.

GARDINS. Gardens.

GAREISUNS. *A word denoting* all things necessary. *In* 1220 *it seems to mean,* all requisite ornaments.

GARETZ, 1984. *i.e.* JARRETS. The hams.

GARIR, GUARIR. To cure. *Part.* GARIZ. *Also in a neuter sense in* 2869,—

Ki garit de sa langur. *Who healed (was cured) of his weakness.*

GARNIR. To warn. *Part.* GARNI.

GARREI. 1*st pers. sing. condit.* of GARIR.

GAS = GAB. Derision.

GAUMBE. Leg.

GAUDINE. A wood.

GEEUT. 3637. *3rd pers. sing. perf.* of GIRE.

GEIMER. To groan.

GEIOLE. Gaol.

GENOILZ, GENOISSUNS. Knees.

GENT. 1305. Groans. *3rd pers. sing. pres. ind.* of GEINDRE.

GENTE, GENTEMENT. Gently; with politeness.

GENTERISE. Nobleness.

GESKE, *i.e.* JUSQUE.

GESTE. Recital; history.

GETTER. To cast away. *Part.* GET.

GEU. Lain. *Part.* of GIRE.

GILE. Guile.

GIRE. To lie.

GISANZ. Lying. *Part.* of GIRE.

GIST. *3rd pers. sing. pres. ind.* of GIRE.

GLANDRES. 2612. Sores.

GLETTUS. 3156. Gluttonous; greedy; avaricious.

GLORIUS. 1898. Glorious.

GLUTUN, GLUZ, GLUTTON. Greedy; thievish; wretch.

GOITTRUN. Throat.

GOUE. 2617. *i.e.* GOULE. Throat.

GRANT, GRAUNZ. Great; many.

Grant pople. *Many persons.*

GRANTER. (1.) *i.e.* CREANTER. To promise; give assurance of. (2.) To grant. 1502, 4271.

GRAUNZ. Great.

GRAVELE. 4531. Sand; gravel.

Graver. 4530. Sand ; beach.

Greer. To please. Grè. Will ; pleasure. *As in the expressions,* Par grè aver. 437. Si bon grè. 2506.

Gref, Grefs. Heavy ; grievous. *From* Gravis.

Gref. 1463. Difficulty.

Greife. Graft.

Greinnur. Greater ; chief. *From* Grant.

Grelle. Delicate.

Gresle. Hail.

Gret. *3rd pers. sing. subj. pres.* of Grever.

Greve. Sorrow.

Grever. To trouble. *Also,* to be troubled ; to grieve.

De vus grever. 1457. *To trouble you.*
Si il vus anguoisse e gret. 1458. *If he cause you anguish and sorrow.*—So in 3307, Si il me gret.
Si li grève. 3868. *If she grieves on his account.*

Grezesche, Grezois. Greek.

Grui. Greeks.

Guain. Profit.

Guarant, Guaranz. Guarantee; protector.

Guarantie. Protection.

Guarrunt. 3062. *3rd pers. plur. fut.* of Guarir. They shall be cured. *v.* Garir.

Gueiter. To watch ; spy.

Guere, *i.e.* Guerre.

Guerpir. 1494. To leave; abandon.

Guerroier. To make war.

Guetez. Spies.

Guier. To guide.

Gupilz. Fox.

Gute. A drop. *Gutta.*

Ne gute, *or* Nis gute. 4624. *Not a drop; not at all.*

Gute. 2677. The gout.

Gutus. Gouty.

Guvernail. Helm.

H.

Hace. *3rd pers. sing. subj. pres.* of Heïr.

Haenge. Hatred.

Hahange. 3194. Hatred.

Hai, *an exclamation.*

Hait. 2484. Liveliness.

Haitement. Joyously.

Hardement. Boldness.

Harro. An exclamation.

Hasoudra. 2242. *i.e.* Asoudra. *3rd pers. sing. fut.* of Asoudre.

Hastir. To hasten.

Pur hastir. *Through haste.*

Hastive. Speedy.

Hastivement. Hastily.

Hauberc, Haubert. Coat of mail.

Hauteins. Haughty.

Hautesce. Grandeur.

Heient. *3rd pers. plur. imperf. ind.* of Heïr.

Heïr, *i.e.* Haïr. To hate.

Heitez. Hearty ; active.

Heli, Hely. Ely.

Hem (Em), Hemme, Hom, Hum, Humme, Umme. Man; one. *From Homo,* On.

Herberger. To harbour ; lodge.

Heremite. Hermit.

Hestoires, *i.e.* Histoires.

Het. *3rd pers. sing. pres. ind.* of Heïr.

Heume. Helmet.

Hi, Hy. *i.e.* I. There.

HIDUS. Hideous.

HONURER. To honour.

HOR, *i.e.* OR. Gold.

HOU. 4683. *i.e.* OÙ. Where.

HUCHE. Chest.

HUM, *v.* HEM.

HUMAGE, HUMMAGE. Homage.

HUNIE. Dishonoured; despised.

HUNTE, *i.e.* HONTE.

HURE. Hour.

HY. 4682. There.

I.

ICEST, ICEU, ICEUS. This. *Fem.* ICESTE.

IGLISE. Church.

IGNEL. Prompt.

ILLUC. There.

IRE. Anger.

IRER. To be angry. *Part.* IREZ. Enraged.

> Ke Deus vers moi e vus s'en ire. 1446. *That God may be wroth with me and you.*

IRRA, IRREZ, IRRUNT. *3rd pers. sing., 2nd and 3rd pers. plur., fut.* of ALER. To go.

IS. 3396. Their. *Plur.*

ISSI. 4685. Here.

ISSIR. To go out; issue forth. *Exire.* IST, *3rd pers. sing.* ISSENT, *3rd pers. plur. pres. ind. Part.* ISSU, ISSUZ. 3541, 4114. Issued; sprung from.

IVERN. Winter.

J.

JA. Already; now; ever, 3761; formerly. *Jam.*

JEO, JO, JOE. I.

JOFNE, JONE, JONURÉ, JOVEN, JOVENE, JOVRES. Young.

JOÏR. To enjoy.

JOIUS. Joyful.

JU. 3177. Game.

JUER. To play. SE JUE. 431. Amuses himself; plays.

JUEUS. Jewels.

JUNCTURE, JUNTURE. A joint.

JUNES. Fasts.

JUNTES. Joined.

JUNTURE, *v.* JUNCTURE.

JUR, JURS. Day.

JURNEZ. Journeys.

JUSTISER. To govern.

JUSTISERS. Governor.

JUVENCEL. A youth.

JUVENTE. The season of youth.

K.

KANKE, KANT KE, *i.e.* QUANQUE. All that; whatever.

KANT, *i.e.* QUANT. When.

KE, KI, *i.e.* QUE, QUI. KE *frequently is to be translated* Because.

KEUT. *3rd pers. sing. ind. pres.* of KEILLIR, *i.e.* CUEILLIR. To amass.

L.

LABURANTZ. Labouring.

LAI, LAIS, LEIS. Lay people.

LAID, LAIDIZ. Outraged.

Laier, Lasser, Lesser. To leave; omit; allow.

Lais, Lei, Lois. Laws.

Lais. Lay; layman.

Laist. *3rd pers. sing. pres. ind.* of Laisser. To leave off; allow.

Ne se laist veintre de avarice. 1901. *Allows not himself to be conquered by avarice.*

Ne laist k'il ne l'emporte. 1985. *Does not leave off carrying him.*

Laiter. To suckle.

Lamehedh. Lambeth.

Lande. Plain.

Langer. 2942. To speak.

Langerus, Languerus. Weak.

Langur. Weakness.

Larra, Larrai, *3rd and 1st pers. sing. fut.* of Laier. To leave; omit.

Larun. Robber.

Las. Weary. *From* Lassus.

Las, *interjection.* Alas!

Lascher. To be loosened.

Lascun. 4506. (?) *Possibly* Lechery.

Lasesce. Negligence.

Lassen. 1583. Permission.

Lasser. To leave.

S'en lassa quite. 922. *He rendered freed from.*

Lau *is usually derived from the two adverbs,* là, où: *in both the passages in which it occurs in the present MS.* (2850, 2868), *it seems to be for* l'autre,—

Lau jour. *The other day.*

Lavast. *3rd pers. sing. imperf. subj.* of Laver. To wash.

Leal, Leau, Leaus, Leus. Loyal.

Leautez, Leuté. Loyalty.

Leere. 3142. Game. (?)

Leesce. Happiness.

Leez. 1464. Long.

Leez. 3137. *i.e.* Lez, *v.* Lez.

Left. 2725. *3rd pers. sing. subj. pres.* of Lever. To wash.

Legistre. Legist.

Leidesse. Disfigurement.

Leine. Wool.

Leis. Lay people.

Leis. Laws.

Leisir. Leisure.

Leit. Milk.

Leprus. Leprous.

Lermes, Lermis. Tears.

Lerrai. *1st pers. sing. fut.* of Leier, *i. e.* Laier. To leave; permit; agree.

Lesser. To leave; omit; abstain from; permit.

K'il ne lesse ke ne face. 1967. *That he omit not to do it.*

Lessez ke portez. 1979. *Leave off carrying.*

Lesser a dire. 2865. *To abstain from speaking.*

Lest. 685, 4213. *3rd pers. sing. pres. ind.* of Lesser.

Lettrez. Learned.

Lettrure. Literature.

Leue. 2581. Read.

Leun. Lion.

Leus. Loyal.

Leuté. Loyalty.

Lever. To wash.

Lever. To rise.

Leve. 2777. Light.

Levée. 3535. Prepared.

LEZ, LEEZ. By the side of.
Leez le rei. 3137. *By the king's side.*
Lez li. *By his side* (p. 3. l. ult.)

LEZ. Glad.
Lez en est mut. 4218. *Is very glad of it.*
Lez de la venue (p. 8). *Glad of the arrival.*

LI. *The definite article.*

LI, *i.e.* LUI.

LIERREZ. *2nd pers. plur. fut.* of LIER. To bind; imprison.

LIGNE. 1254. Wood.

LIGNE, LIN. Lineage.

LIGNER, *v.* FORS LIGNER.

LIST. *3rd pers. sing. pres. ind.* of LIRE.

LISUM, LISUN. *1st pers. plur. pres. ind.* of LIRE.

LITE. 3405. Joyous.

LIU, LIUS. Place.

LIU. 2606. Read. *Part.* of LIRE.

LIUES. 1768. Leagues.

LIUN. Lion.

LIUNNTEINNE, LUNTEINS. Distant.

LIVERE, LIVRET. Book.

LIVERÉE, LIVEREZ. Delivered up.

LIVEREISUN, LIVREISUN. (1.) Expense; charges. (2.) Riddance.
A propre livereisun. *At his own charges.*
Livereisun funt du cors. 4251. *They make a riddance of the bodies.*
De lur terres funt livreisun. 569. *Make a riddance (i.e. get possession) of their lands.*

LOENGE. Praise.

LOIER, LUER. To praise.
Deu loie. 2885. *Praise God,* i.e. *God be praised.*

LORES, LORS. Then.

LOS. 216. *For* LES.

LOSENGER, LOSENGERS, LOSENJURS. A flatterer.

LOSENGER. 1189. Flattery. *Inf. used substantively.*

LU. *The definite article, generally used in the genitive case in this MS.*

LU. A wolf. *Plur.* LUS, LUZ.

LUE. 3407. Read.

LUEC. Place.

LUER. 1995. To praise.

LUER. To pay.

LUER. 2082. Reward.

LUISANT, LUISSANTZ, LUSANT. Bright; shining; glittering.

LUNGEMENT, LUNGES. For a long time.

LUNTEINS. 1866. Far distant.

LURD. Heavy; clumsy.

LUSANT. Glittering.

LUUR. 1813, 2113. Light.

LUUR. 846. *i.e.* LEUR. Their.

M.

MACIUNS, MACUNS. Masons.

MAHAINNER. To wound.

MAIE, MET. More.

MAILE, MAILLE. A halfpenny.

MAILLE. A link.

MAIRE. More.

MAIRE. Mother.
Li maire sege. 2282. *The mother-seat.*

MAIREM, MARIEM, MARIEN. Material; wood.

MAIS. More.
A tuz jurs mais de vie. 1718. *For all the remaining days of his life.*

MAÏSTÉ. Majesty.

MAISTRIE, MESTRIE. Mastery; artifice; skill; authority.
Pur maistrie. 2445. *By authority; of right.*

MAJUR. Greater.

MALEGARD. Ill-guarded.

MALEIT. Cursed.

MALVEISEZ. Ill-treated.

MANACE. Threat.

MANACER. To threaten.

MANEEZ. 3888. MANERES, MANEREZ. MANERS. Manors.

MANEIS. Hands.

MANÈRE. Manner; habit; condition. 1958. Direction. 2950.

MANGUER. To eat.

MANIER. To handle; stroke.

MARASTRE. Stepmother.

MARCHEIS. Frontiers.

MARCHIS. The governor of a province; *properly, the governor of the towns situated on the* marches *or frontiers of a country.*

MARGLERS. Sacristan.

MARIEM, MARIEN, *v.* MAIREM.

MARVIT. 2709. *3rd pers. sing. pres. ind. Fr.* MARVOYER. To wonder.

MARZ. March.

MAS. Morsel.

MATER. To conquer.

MATIRE. Subject.

MAU, MAUS. Ill; bad.

MAUFERE. To do ill.

MAUFEZ. Monsters.

MAUMISE. Injured.

MAUNDER, *i.e.* MANDER.

MAÜR. 3371. *i.e.* MÛR. Sage.

MECANT. 4073. *i.e.* MÉCHANT.

MECTRE. To expend.

MECUNGE, MENÇOINGE, MENCUNGE, MENSUNGE. A lie.

MEDLÉE, *i.e.* MÊLÉE.

MEGRES. Thin.

MEIE. My.

MEIME, MEIMES, MEMES, MESMES, *i.e.* MÊME.

Meime cel. 3238. *This same one.*

MEIN. Hand.

MEIN. Morning.

MEINE, MEINNE. *3rd pers. sing. pres. ind.*, and *subj.* of MENER.

MEINNENT. 1241. 1247. *3rd pers. plur. ind. pres.* of MEINDRE. To abide.

MEINNENT. 2926. *3rd pers. plur. ind. pres.* of MENER. To conduct.

MEINS. Less. AL MEINS. At least.

MEINT. 2948. *3rd pers. subj. pres.* of MENER.

MEINT, MEINTE. Many.

MEINTEIGNE. 2379. Probably for MEINTEINGNEZ. *2nd pers. plur. subj. pres.* of MEINTENIR. To protect; maintain.

MEINTENANT. Now. DE MEINTENANT. At once.

MEISTRE. Master.

MEISUN. House.

MEN, MENS. My. 3547.

MENANT (*p.* 8). Abiding. Living.

MENANTIE. Place of abode.

MENCOINGE, MENCUNGE, *i.e.* MENSONGE.

MENDIFS, MENDIS. A mendicant.

MENER, MENIR. To conduct; lead; govern.

K'il meine chaste vie. 667. *That he lead a chaste life.*

Tant li meine cist penser. 1745. *So much this thought occupies him.*

Ki grant joie ent meinne. 2208. *Who displays great joy.*

(ENMENER *being usually found separately,* EN MENER.)

MENESTRANCIE. Workmanship.

MENOUT. *3rd pers. sing. perf.* of MENER.

MENS. 1481. My people.

MENT. Much.

MENTUN. Beard.

MERCHÉE. Marked.

MERCIER. To thank.

MERIENE. Mid-day.

MERRAI. 1*st pers. sing. fut.* of MENER.

MERVAILLUSE. Wonderful.

MES. But.

MES. My. *Sing. and plur.*

MES. 955. More ; again.

MESAGE, *i.e.* MESSAGE.

MESCHÉANCE. Misfortune.

MESCINE, MESSINE, MESZINE. Medicine ; remedy.

MESDIRE, MESDIZ. Calumny.

MESEISE, MESEISEZ, MESSAISE. Uneasy.

MESELE. Leprous.

MESPREIN. 91. 1*st pers. sing. subj. pres.* of MESPRENDRE. To mistake.

MESSAGER. Messenger.

MESSAISE, *v.* MESEISE.

MESSINE, *v.* MESCINE.

MEST. 3*rd pers. sing. perf. ind.* of MANER, *or* MAINDRE. To remain.

MESTER, MESTRE. Office ; duty ; service. 2190, 3742. Occasion; need. 1043.

MESTRIE, *v.* MAISTRIE.

MESURE. Moderation.

MET. More.

MET. 1*st and* 3*rd pers. sing. pres. ind.* of METRE. To put.

MEU. Moved ; excited.

MEUDRE, MEUZ. Better. LI MEUZ. The best ; better than.

Le meuz de sun lingnage. 166. *The best of his line.*

Meuz de lui. 968. *More esteemed by him.*

MIE. Not.

MIE. Midst. EN MIE. In the midst.

MIL. A thousand.

MIRER. To admire.

MIRES. Physician.

MIS. 2932. My. *Plur.*

MIST. 3*rd pers. sing. perf.* of METTRE. To place.

MIST, *i.e.* MIS. Placed.

MIVEL. 296. The middle.

MOIE. 2141. My.

MOILLAST. 3*rd pers. sing. imperf. subj.* of MOILLER.

MOILLER. To wet. *Part.* MOILLEZ.

MOILLER. Wife.

MOINNE. Monk.

MONESTER. To admonish.

MONIAGE. The state of a monk.

MORE. 1776. Wall ; boundary.

MORS. Death.

MORS. Dead.

MORS, MORSEL. Morsel.

MORSZ. 3440. Dead. *Plur.*

MORT, MORTZ. *Used actively.*

Morz unt. 783. *They have slain.*

Ki pur voir sun frere ot mort. 3299. *Who in truth had slain his brother.*

MORTEU, MORTEUS. (1) Mortal. 2417. (2.) Murderous. 4246.

MOS. My.

MOSTER. 1445. Intention.

MOT. *Plur.* MOTZ, MOZ.

De mot a mot. *Word by word,* i.e. *with all the details.*

MOVER, MUVER. To move.

MOZ. My.

MOZ. *Plur.* of MOT.

MUER. To change.

MUERT, MURT. 3*rd pers. sing. pres. ind.* of MURIR.

MULLER. A wife.

MULLERETZ. Born of a wife ; legitimate.

MULUE. 800. Ground ; sharpened. *Engl.* Milled. *From* MOLDRE, MOUDRE.

MUN. My.

MUND. World.

MUNTER. To mount; ascend; amount.

MUNTZ, MUNZ. Mountains.

MURE. To injure.

MURIR, MURRIR. To die.

MURNE. Sad.

MUROIT. *3rd pers. sing. condit.* of MURIR.

MURRES. Murders.

MURT, *v.* MUERT.

MURUIT, MURUT. *3rd pers. sing. perf. ind.* of MURIR.

MUSARD. Foolish.

MUSCER. To conceal.

MUSCER, *subst.* Ambuscade.

MUSTER. Monastery; minster.

MUSTRER. To show; instruct. *Fut.* MUSTRAI.

MUT, MUTZ, MUZ. (1.) Much. (2.) *Attached to adjectives,* very. MUT BREF. Very short. (3.) Many.

Plus valent muz beins ke uns. 1551. *Much better worth are many than one.*
A muz. 3979. *To many.*
De muz. 4079. *By a large number.*
Mut de jurs (p. 18). *Advanced in age.*

MUVER. To move.

N.

NAGES. The nates.

NAGGER. To swim.

NASQUIS. 1118. *2nd pers. sing. perf.* of NAÎTRE.

NATUREL. *Plur.* NATUREUS. Legitimate; lawful.

NAUFRER, NAVRER. To wound; pierce. *Part.* NAVREZ.

NAVIE. Ships; a navy.

NÈCE. Niece.

NEF. Ship. *v.* 1325 *seems corrupt.*

NEL, *i.e.* NE LE.

NEIM, NEIMS, NEINIS. A dwarf.

NEIS, NES, NIS. Even. *Joined with* TUTE *in* 3107.

NEIS, NIÈS. Nephew.

NEIZ. 351. *Read* N'EIZ; *in the phrase* N'EIZ GARDE, fear not.

NENIL. No; nothing.

NEPURQUANT. Nevertheless.

NERCIR. To blacken.

NES, *i.e.* NE LES.

NES. Even.

NESANCE, NESSANCE. Birth.

NESTRE. 1119. To spring. *3rd pers. sing. pres. ind.* NEST.

NETTE. Pure.

NEVUN. *Plur.* NEVUZ. Nephew.

In 237 *nevuz* must be translated *grandsons,* the author having confounded Richard II. of Normandy with Richard I.

NEZ. Born.

NICETÉ. Timidity.

NICOLE. Lincoln.

NIÈS. Nephew.

NIEUS. 451. Nothing.

NIOT. 1339. Nothing.

NIS. Even.

NIZ. 2983. Nothing.

NOBLEI. Nobleness.

NOBLIE. Nobility.

NOCIER. To injure.

NOIER. To drown. *Part.* NOIEZ.

NOIS, NOISE. Quarrel; disturbance; noise.

NOITZ. Nights.

NOREIS. Norwegians.

NOTE. 1654. Written down.

NUEL, *i.e.* NOËL. Christmas.

NULI, NULS, NULUS. No one; none. NULS, *following* SI. If any one. 2457.

NUMÉEMENT, NUMÉMENT, NUMENT. Especially.

NUMER, NUMMER. To name. *Part.* NUMEZ.

NUN. Name.

Out a nun. *Had for name*, i.e. *was called.*

NUN, *i.e.* NON.

NUNBRE, *i.e.* NOMBRE. 2322.

NUNCHALER. To neglect.

NUNCIER. To announce.

NUNE. The hour of nones.

NURE. To injure.

NURETURE. Nurture; family.

NURI. *Part.* of NURIR. To nourish.

NUS, *i.e.* NOUS.

NUVELE. *Plur.* NUVELEZ. News.

NUVEUS. New.

NUZ. Naked.

O.

OCIRE. To slay. *Part.* OCIS.

ODUR. Odour.

OF, OFNET, OT. With.

OFFERUNT. 3*rd pers. plur. fut.* of OFFERRE. To offer.

OFFICINES. 2313. Rooms for work.

OFFRENDE, OFRENDRE. Offering.

OFNET. With.

OFRE. To offer. SE OFRE. To expose itself.

OI. 1431. 1*st pers. sing. perf.* of AVOIR.

OI, *fem.* OIE. *Part.* of OÏR.

OI. 3*rd pers. sing. perf.* of OÏR. To hear.

OIE. 1838. 3*rd pers. sing. subj. pres.* of OÏR.

OIENT. 2148. 3*rd pers. plur. subj. pres.* of AVOIR.

OIL. Yes.

OIL. *Plur.* OILZ, OIZ. Eye.

OILLE. Oil.

OINT. Anointed.

OIR. Heir.

OÏR, OIER. To hear.

OIREZ. 2*nd pers. plur. fut.* of OÏR.

OISEZ, OISSEZ. 2*nd pers. plur. imperf. subj.* of OÏR.

OISTES. 2*nd pers. plur. perf.* of OÏR.

ONUR. Honour.

OR, ORE. Now.

ORAILLE. Ear.

ORB. Blind.

ORD. Foul.

ORDEINNER, ORDENER. To order; regulate. *Part.* ORDENÉ. Ordained.

Ma vie a ordener. 1437. *To regulate my life.*

Ordeinner sun ost. 4553. *To set his army in array.*

ORDENAIRE. 2444. Ordinary.

ORDRE. 1912. Religious rule.

ORE. Now.

ORFANIN. Orphaned.

ORGOIL. Pride.

ORINE. Origin.

OS. 1*st pers. sing. pres. ind.* of OSER. To dare.

OS. 4199. *Adj.* Daring.

OSAST. 1142. 3*rd pers. sing. imperf. subj. of* OSER.

OSCHE. 1012. A notch.

OSCUR. Obscure.

OST. Host; army.

OST. 424. 3*rd pers. sing. pres. ind.* of OÏR.

OSTE. Host.

OT. With.

OT. 3*rd pers. sing. pres. ind.* of OÏR.

Ot, *for* Out. 3299. *3rd pers. sing. perf.* of Avoir.

Otreit. *3rd pers. sing. pres. subj. of* Otreier, *or* Otrier.

Otrier, Otroier. To give; consent; allow.

Otroi. 2404. *1st pers. sing. pres. ind.* of Otroier.

Otroie. 2401. *Part.* of Otroier. Granted.

Ottrei, Ottroi. *Plur.* Ottreiz. Consent; agreement.

Ouent. 2246. *3rd pers. plur. ind. pres.* of Oïr.

Out. *3rd pers. sing. perf.* of Avoir. *In* 1948 *it seems to be used for* Ous, *the second person.*

Out, *from* Oïr. To hear. *Burguy* (i. *p.* 369) *prefers to consider this a present tense rather than a perfect, considering that the perfect cannot admit the* u.

Ovailles. Sheepfolds.

Overe. Work.

Overé. 4665. Wrought.

Overe in 2769. is the *3rd pers. subj. pres.* of Overer. To work. Or of Overir. To open; to reveal.

Overir, Ovrir. To open.

Ovre. Work; deed.

P.

Paage. Payment.

Paer. (1) 1124. To satisfy; (2) 988. pay.

Paes, Pais, Pees, Peis, Pes. Peace; quiet.

Paez. Feet.

Paile, Paille. Pall.

Pais. Country.

Pais. Peace.

Palefrotz. Palfreys.

Paleis, Paleys, Palois. Palace.

Parais. Paradise.

Parastre. Stepfather.

Parclose. 3023. Conclusion.

Pardurable. Enduring. *Adv.* Pardurablement. 2431.

Parenz. *Fem.* Parente. Kindred; relation.

Parestrus, *i.e.* Par estros. Al parestrus. 2771. *Finally.*

Parfacez. *2nd pers. plur. subj. pres.* of Parfaire.

Parfaire. To complete; perform. *Perf.* Parfist. *Part.* Parfit.

Parfunde. Deep.

Parfurnir. To perform.

Parmurrir. 4013. To die. *Strengthened from* Murir. *This might be thought to defend the MS. reading in v.* 2639. *But the same word must occur in both lines,* 2638, 2639, *in that passage. The same blunder,* "par" *for* "pas," *occurs in v.* 3880.

Parsz. Parts.

Part, De Part. On the part of; from.

Partant. Wherefore; by this means; thus.

Partie. 1892. Division; distribution.

Partir. To cause to depart; lose. 2983, 4656.

Parut. *3rd. pers. sing. perf.* of Paroir. To appear.

Parvit. *3rd pers. sing. perf.* of Parvoir. To foresee.

Pas. 1517. Paths.

Paske flurie. Palm Sunday. *Pascha Floridum.*

Patrun. Patron.

Paumer. Palmer.

PAVEMENT. Floor ; pavement.

PE, PEEZ, PEZ. Feet.

PECCHEURS. A fisherman.

PÈCE. 2791. *Seems to be for* PERCÈ, pierced.

PÈCE. 3389. A piece ; a little.

PECHALER, *v.* PUTCHALER.

PECUINNE. Money. *From Pecunia.*

PEER, PER, PERS. Equal ; peer ; counsellor. 1106.

PEER. 1759. Strength ; power.

PEES. Peace.

PEESCUR. Fisherman.

PEEZ. Feet.

PEIL. Hair.

PEINER, PENER. To molest ; trouble. SE PEINER. To apply one's-self to ; take pains.

Vus vus penez estre. 2360. *You take pains to be.*
S'est penée. 3794. *He takes pains.*

PEINZ, *part.* of PEINDRE. Painted.

PEINNE. 3743. Pains ; trouble.

PEIRT, PERT. *3rd pers. sing. pres. ind.* of PAROIR. To appear.

PEIS. Peace.

PEISER. To fall.

PEISUN, PESSUN. Fish.

PELOTE. Ball.

PENDANT. Slope ; descent.

PENER, *v.* PEINER.

PENSIFS, PENSIS. Pensive.

PENT. *3rd pers. sing. pres. ind.* of PENDRE. Hangs up. 2012. *In* 779 *it is used of a flatterer, and has a neuter signification.*

PER. By.

PER, *v.* PEER.

PERE, PERES. Peter.

PERE. 2291. Stone.

PERE. 2567. *3rd pers. sing. subj. pres.* of PAROIR. To appear.

PERECUS. Idle.

PERES. Peter.

PERES. Father.

PERES. 777. *This seems to be for* PERIS. *2nd pers. sing. perf.* of PERIR. To perish.

PERESCE. Negligence.

PERILEEZ. In danger.

PERINGAL. Equal.

PERMETRE. To permit.

PERNENT. *3rd pers. plur. ind. pres.* of PRENDRE.

PERS, *v.* PEER.

PERT. *3rd pers. sing. ind. pres.* of PAROIR. To appear.

PERT. *3rd pers. sing. ind. pres.* of PERDRE.

PES. Peace ; quiet.

PESANCE. Sadness.

PESANZ. Sad.

PESCHURS, PESCUR. Fisherman.

PESSEIT. *3rd pers. sing. imperf. ind.* of PESTRE.

PESSUN. Fish.

PESTRE. To feed.

PEUST. *3rd pers. sing. imperf. subj.* of POOIR, *i.e.* POUVOIR.

PILENTIC. 4427. Epileptick. (?)

PILER. 2298. Pillars.

PIZ. The breast.

PLAIZ, PLAITZ. Lawsuits ; pleas.

PLANIER. To stroke.

PLEINNE. Plain.

PLEINT, PLEINTE. Complaint.

PLEINT. *3rd pers. sing. ind. pres.* of PLEINDRE. To complain.

PLEISIR. To please.

PLENERS. Full.
Pleners de cors. 386.

PLENTIF. Numerous.

PLESEIT. 2743. *3rd pers. sing. imperf. subj.* of PLEISIR.

PLEST. *3rd pers. sing. pres. ind.* of PLEISIR.

PLEURETIC. Afflicted with pleurisy.

PLIUS. 283. *i.e.* PLUS.

PLOUT, PLUOT, PLUT. *3rd pers. sing. perf.* of PLEISIR.

PLUM. Lead.

PLURER. To weep.

PLUST. *3rd pers. sing. imp. subj.* of PLEISIR.

PLUT, *v.* PLOUT.

PLUURE, *i.e.* PLURE. *3rd pers. sing. ind. pres.* of PLURER.

POENT. *3rd pers. plur. ind. pres.* of POER, *i.e.* POUVOIR.

POEPLE, POPLE, PUPLE. People.

POËR, POOIR, *i.e.* POUVOIR.

POER, POIER. Strength; power.

POESTÉ. Power.

POESTIFS. Powerful.

POI, POU. Little.

POIEIE. *1st pers. sing. imperf. ind.* of POER, *i.e.* POUVOIR.

POIER. Power.

POIEZ. 314. *2nd pers. plur. subj. pres.* of POER, *i.e.* POUVOIR.

POILLE. Poland.

POIN. *Plur.* POINZ. Fist.

POINNANTE. Pricking.

POINT. *3rd pers. sing. ind. pres. From* POINDRE. To prick.

POINTES, POINZ. Points. 1463, 1792.

POISANZ, POISSANT, PUSANT. Powerful.

POL. Paul.

POPLE. People.

POPRES. 1161. *i.e.* PROPRES.

PORTER. Doorkeeper.

PORTEUR, PORTEURE, PORTURE. (1.) Pregnancy; conception. 2679. (2.) A child in arms. 1303, 4278.

POU. Little.

POUR. Fear.

POUT. *3rd pers. sing. pres.* and *perf. ind.* of POOIR.

POVERES. Poor.

PRECEINS. Approaching; near.

PREIERE. Prayer.

PREIGNE (*p.* 10). A capture.
Preigne des pessun. *A draught of fish.*

PREINNES. *2nd pers. sing. subj. pres.* of PRENDRE.

PREISER, PRISER. To value.

PREMEREIN. First.

PRENGE. *3rd pers. sing. pres. subj.* of PRENDRE.

PRENT. *3rd pers. sing. pres. ind.* of PRENDRE. *In p.* 23, *penult.*, PRENT VOIRS *seems to mean*, Receives its accomplishment, *unless* PRENT *is an error of the scribe for* PERT, *in which case it will mean*, appears true.

PREPHECIE, PROFECIE, PROFESSIE. Prophecy.

PRESCE. Crowd.

PREST. Ready. At hand. *Fem.* PRESTE.

PRESTEMENT. Quickly.

PRESTER. To lend; impart.

PRESTRE. Priest.

PRETZ. 2380. *Plur.* ready.

PREUZ. Valiant.

PRIA. 1313. *Probably for* PRIAI. 1*st pers. sing. perf.* of PRIER. To pray.

PRIIT. 3*rd pers. sing. perf. ind.* of PRIER, *as if from* PRIIR.

PRIMES. First.

A primes. *To the highest point.*
Primes ke. *Before that.*

PRISE. 1771. 3*rd pers. sing. subj.* of PRENDRE.

PRISER. To value.

PRISUNS. (1.) 1900. Prisons. (2.) 188. Prisoners ; *as the Italian* Prigione.

PRIULEGES. Privilege.

PRIUM, 1*st pers. plur. ind. pres.* of PRIER.

PRIVÉ. *Plur.* PRIVÉE, PRIVEZ. Intimates ; in private. 1910.

PROCEINE. Neighbouring.

PROEF. Near.

PROEF. 1*st pers. sing. ind. pres.* of PROVER.

PROEVE, PROVÉ. 3*rd pers. sing. pres. ind.* of PROVER.

Se proeve. *Is proved ; is discovered.*

PROFECIE, PROFESSIE. Prophecy.

PROMES. Promise.

Ke si promes eit part. 1029. *That so the promise have its place,* i.e. *be accomplished.*

PROMET. 3*rd pers. sing. pres. ind.* of PROMETTRE. To promise.

PROMIRENT, PROMISTRENT. 3*rd pers. plur. perf. ind.* of PROMETTRE.

PROUZ, PRU, PRUZ. Valiant.

PROVER, PRUVER. To prove.

PRU. Profit.

PRU. Sufficient. *p.* 7, *l.* 25.

PRUDEM, PRUDUMME, PRUEDUME. An honest man.

PRUEIRE. Prior.

PRUESCE, PRUESSE. Bravery.

PRUF, PRUVE. Proof.

PRUVER. To prove. *Part.* PRUVÉ.

PRUZ, *v.* PROUZ.

PUCEUS. Virgin. PUCELES, *plur. fem.*

PUET, PUIT. 3*rd pers. sing. pres. ind.* of POOIR, *i.e.* POUVOIR.

PUISANCE. Power.

PUISNEZ. Youngest.

PUMME. An apple.

PUND. Bridge. *Plur.* PUNZ. 1520.

PUNOIS. Stinking. 3336.

PUPLE. People.

PUR. Pure.

PUR, PUUR. For ; in order to ; for the sake of. PUR CO. Whereby.

PURCHACER. To acquire ; provide.

PURCHAZ. Acquisition.

Faire purchaz. 1188. *To acquire.*

PURCLAZ. Dangers.

PURETURE, *i.e.* POURRITURE. Rottenness.

PURIUM. 1*st pers. plur. condit.* of POOIR, *i.e.* POUVOIR.

PURPENS. Meditation.

PURPENSER. To meditate.

PURPOS. Purpose ; intention.

PURQUEI. Why.

PURRAS. 2*nd pers. sing. fut.* of POOIR, *i.e.* POUVOIR.

PURRIR. To stink. *From* PUTRERE.

PURROIT. 3*rd pers. sing. condit.* of POOIR.

PURSUI. 471. 3*rd pers. sing. perf.* of PURSUIRE. To pursue ; persecute.

PURTANT. Therefore.

PURTÉ. Purity.

PURVÉANCE. Foresight.

PURVEIER, PURVOIER. To provide. *Part.* PURVEU. 3276.

PUS, *i.e.* PUIS. Afterwards ; since.

PUS. 4010. 1*st pers. sing. ind. pres.* of POOIR, *i.e.* POUVOIR.

PUSANT. Powerful.

PUSNE, PUSNEZ. Younger; youngest.

PUSSE, PUST. 1*st and* 3*rd pers. sing. imperf. subj.* of POOIR, *i.e.* POUVOIR.

PUTCHALER, PECHALER. *Always with* NE. No matter: *properly*, NE PUT CHALER. It cannot matter. *From* CHALOIR, *i.e.* IMPORTER.

Ne putchaler ke..... 882. *No matter because.....*

Respunt li reis ne putchaler. 1023. *The king answers that it matters not.*

Fust chesne ne pechaler u fou. 2915. *No matter whether it were oak or beech.*

Ne putchaler si jo peris. 4176. *No matter if I perish.*

PUUR, *i.e.* PUR (POUR).

PUUR. 2672. Stench.

Q.

QUANZ. How many.

QUAREL, QUARREL. A square block of stone. *Plur.* QUAREUS.

QUEI. What.

QUENS. Earl.

QUEOR, QUER, QUERS, QUOR. Heart.

QUERE. To seek. *Part.* QUIS.

QUERE, QUERENT. 3*rd pers. sing. and plur. ind.* from QUERE.

QUERS. 2*nd pers. sing. pres. ind.* (*Id.*)

QUEU, QUEUS. Who; whom.

QUIDER. To believe.

QUISSE. Thigh.

QUIST. 3*rd pers. sing. perf. ind.* of QUERE.

QUITE, QUITES. Quit; acquit; free from. *Subst.* in 1900. Deliverance.

QUITE. 3*rd pers. sing. pres. ind.* of QUITER. To acquit of; free from.

QUITURE. 1981. Matter; pus.

QUOR. Heart.

R.

RAANT. Radiant. *Epithet of* SOLAIL.

RAIER, REER. To send out rays; flow. *Radiare. Hence, part.* RAANT, REANT.

RAISUN. (1.) Speech; account. *Of the Pope's written answer in* 1727. (2.) Reason.

Mettre a raisun. 2727. *To put into words:* i.e. *to speak of.*

RAMÉE. With many branches.

RAMPOSNE. Raillery; derision. 1909.

RANCLE. 2677. A rankling sore.

RANCLÉE. 4166. Rankling.

RANCUN. 211, 1418. Exaction.

RANDUN. DE RANDUN. With eagerness.

RANT, *i.e.* RENT. 3*rd pers. sing. pres. ind.* of RENDRE.

REACHATER, *i.e.* RACHETER. To redeem; save.

REAL, REAUS. Royal.

REANTZ. Glistening.

REAPELER. To recall.

REAUS. Royal.

RECEIVERE. To receive.

RECHES, RESCHES. Hard; rude; rough. *In* 2299 *it seems to be for* RICHES.

RECIT, 2883, *for* RECEIT. 3*rd pers. sing. ind. pres.* of RECEIVERE.

RECORDER. To relate; remember; record. 3759. *Part.* RECORDÉE. 358.

RECORT. Judgment.

RECRIEZ. Renewed.

RECUMFORTER. To comfort.

RECUNTER. To relate.

RECUNUSTRE, *i.e.* RECONNAÎTRE.

REDOTER, REDUTER. To fear. *Part.* REDOTÉE. *In* 1343 *it is used for* RADOTER. To rave.

REDRESCÉE. Straightened.

REEVER. To dote.

REESNABLEZ, RESNABLE. Sensible.

REESTEIT. 638. *i.e.* RESTEIT. *3rd pers. sing. pres. ind.* of RESTEIR. To remain in repose ; rest.

REFAIT. 2485. Restored.

REFAITUR. Refectory.

REFERT. *3rd pers. sing. pres. ind.* of REFERIR. To strike again.

REFUI. Refuge.

REGAL, REGAUS. Regalia.

REI. 2584. Circumstance.

REI, REIS, REYS. King.

REIMER. 542. REINDRE. To despoil.

REIMS. Branches.

REIN, *v.* REN.

REINT. *3rd pers. sing. pres. ind.* of REINDRE. To despoil ; to force to pay ransom. *Part.* REINT.

REIS. King.

REIS. Net.

REIS. 3117. Rays.

REISUN. Reason.

RELÈS. Relief.

RELESSER. To release.

RELEVÉE. 4379. The time of after-dinner.

RELIGIUN. Religion. GENT DE RELIGIUN. People of religion ; *i.e.*, those who have taken monastic vows. *From* RELIGERE. To ponder over ; contemplate.

RELIGIUSE. Religious, *i.e.* monks. *v.* RELIGIUN.

RELIKES. Remains.

REMAINDRE, REMEINDRE, REMANER, REMANOIR. To remain ; cease. REMAIN. *1st pers. sing. pres. ind.* REMAINNE, REMEINNE. *3rd pers. sing. subj. pres.* REMEINS. *2nd pers. sing. ind. pres.* REMIST. *3rd pers. sing. perf.*

Ke li véage tut remeinne. 1559. *That the journey entirely cease,* i.e. *be given up.*

REMASILLES. Remains.

REMEMBREZ, REMENBREZ. Of good memory ; mindful.

REMENANT. Remnant.

REMORDRE. To tear with remorse. 3301.

REMUNTER. To re-ascend.

REN, REIN. Thing ; anything. *From* RES. NE REN. Nothing.

REN. 3066. *2nd pers. sing. imperat.* of RENDRE.

RENC. (1.) Rank. (2.) circle ; ring.

RENGNES. Kingdoms.

RENT. *2nd pers. sing. imperat.*, and *1st pers. sing. pres. ind.* of RENDRE.

RENUMÉE, RENUMEZ. Renowned. *Subst.* in 383. Renown.

RENUN. Renown.

RENUVELER. To be renewed.

REPAIRER, REPEIRER, REPOIRER. To repair to ; return. REPEIRA. *3rd pers. sing. perf.* Returned to his old condition ; remained.

REPEIR. (1.) Retreat ; habitation ; resort. (2.) Return. 1506.

REPEIRANT. 2481. Returning.

REPLENI. 3847. Filled. *Part.* of REPLENIR.

REPRENDRE. To blame. *Part.* REPRIS.

REPROCE. Reproach.

REPROVÉ. 3308. Reproached.

REQUERRE. To request. *Part.* REQUERANT. REQUIS. 1607.

REQUEST, REQUESTE. Request.

REQUIS. 1*st pers. sing. pres. ind.*, and *part.* of REQUERRE.

REQUOR. 3064. *A form of the* 1*st pers. sing. pres. ind. of* REQUERRE.

RES. 2128. *i.e.* REIS. Nets.

RESAELER. 2287. To reseal.

RESBAUDIR. To gladden; encourage.

RESCHES, *v.* RECHES.

RESCURE. To deliver. *Part.* RESCUS.

RESGARDER, *i.e.* REGARDER.

RESNABLE, RESNABLES. Sensible.

RESOINGNER. 4340. To fear.

RESPIT. Delay.

RESPLENT. 3*rd pers. sing. pres. ind.* of RESPLENDIR. To be resplendent.

RESTORER. To restore.

RESUSCITASTES. 2*nd pers. plur. perf.* of RESUSCITER. To recall to life.

RETEN. 2*nd pers. sing. imperat.* of RETENIR.

RETRAIRE. (1.) To draw back. (2.) relate.

Cist se retrait. 3207. *He withdraws.*
Du prière ne m'en voil retraire. 2862. *I will not draw away from your prayer.*

RETURNER. To return.

REVENT. 3*rd pers. sing. pres. ind.* of REVENIR. To come back.

REVERDIR. 3835. To cause to grow green again.

REVERTIR. 3836. To return.

REVIGUREZ. Reinvigorated.

REVOLEZ. 1951. *i.e.* REVELEZ. 2*nd pers. plur. imperat.* of REVELER. Reveal; tell.

RIIS. Smiles.

RIOTE. 578. Noise; riot.

RISÉE. Laugh.

RIST. 3*rd pers. sing. perf. ind.* of RIRE.

ROBER. To rob.

ROISSEUS, RUSEL. A stream.

ROTE, RUTE. Band; company.

ROU. Rollo.

ROVER, RUVER. To pray; command. *From* ROGARE, ROER, *with the intercalary* v.

RUMENIS. Roman.

RUMME. Rome.

RUMPI, 3*rd pers. sing. perf.* of RUMPRE. To break; violate.

RUNCE. Brier.

RUND. Round.

RUSEL. A stream.

RUTE, *v.* ROTE.

RUVER, *v.* ROVER.

S.

SABELUN. Sand.

SACE. 3*rd pers. sing. subj. pres.* of SAVOIR.

SACET, SACEZ. 2*nd pers. plur. subj. pres.* of SAVOIR.

SACHANT. 2688. *Part. pres.* of SAVOIR.

SACHER. To draw. *Part.* SACHANT, SACHEZ.

SACRER. To consecrate.

SACUM. 1*st pers. plur. subj. pres.* of SAVOIR.

SAELER. Seal.

SAER. To sit.

SAET. Seven.

SAFIR. Sapphire.

SAIEIT. 3*rd pers. sing. imperf. ind.* of SAIER, *i.e.* SEOIR. To sit.

SAISINE, SEISINE. Possession.

SAKER. To draw out.

SALAMUN, SALOMUN. Solomon.

SALE. Palace.

SALU, SALUZ. Health.

SANC. Blood.

SANSUE. Leech.

SANWIZ. Sandwich.

SANZ, SAUNZ. Without.

SARCU. Tomb. *Also written* CARCU.

SAUL. Money.

SAUMUN, SAUMUNCEL. Salmon.

SAUNZ. Without.

SAUT. *3rd pers. sing. subj. pres.* of SAVER. To save.

SAUTELER. To leap; to rejoice.

SAVANCE. Knowledge. NUN SAVANCE. Ignorance.

SAVAST. 1314. *3rd pers. sing. imperf. subj.* of SAVER. To save.

SAVER, *i.e.* SAVOIR. To know.

SAVER, *i.e.* SAUVER. To save.

SAVEROIE. 2233. *1st pers. sing. condit.* of SAVER. To know.

SAVUR. Taste; flavour.

SCUILER. Scullion.

SÉ, SEGE. Seat; throne.

SE (*p.* 18, *l.* 5). If; whether.

SECLE, *i.e.* SIÈCLE.

SECREI. Secret. *Subst.* and *adj.*

SECRESTEIN. Sacristan.

SEET, SEIT, SET. *3rd pers. sing. pres. ind.* of SEOIR. To sit.

SEGE, *v.* SÉ.

SEI. Himself.

SEIF. Thirst.

SEIGNAST. *3rd pers. sing. imperf. subj.* of SEIGNER. To sign.

SEIN, SEINE, SEINS. *Plur.* SEINZ. Sound; whole; restored to health.

SEINT. Holy. *Plur.* SEINTZ, SEINZ.

SEINT, *plur.* SEINZ. 2297. Bell. *From Signum. Burguy considers that the final* t *in this word* (SEINT *instead of* SEIN) *comes from the custom of giving to the bells the names of Saints.* TOCSIN *is derived from this word.*

SEISANTE. Sixty.

SEISI, SEISIZ. Put in possession of. *Part.* of SEISIR, *i.e.* SAISIR.

SEISINE. Possession.

SEISUN. Season.

SEIT. *3rd pers. sing. pres. subj.* of ESTRE.

SEIT. *3rd pers. sing. pres. ind.* of SEOIR.

SEIT. 231. *3rd pers. sing. pres. ind.* of SAVER. To know.

SEIVENT. 1174. *3rd pers. plur. pres. ind.* of SAVER.

SEMBLANT. Appearance.

SEMENCE. Sown.

SEN. (1.) Good sense; intelligence. 317, 899. (2.) *In a bad sense*, craft. *p.* 2, *l.* 15.

SENÉ. 1695. Assembly; *especially*, an ecclesiastical Synod.

SENÉ, SENEZ. Wise.

SENESTRE. Left.

SENET. Sense; meaning.

SENTE. *3rd pers. sing. subj. pres.* of SENTER, *i.e.* SENTIR. To savour of, 98; to feel, 3988.

SENTE. Way.

K'il sente mette. 4199. *That he direct his way*, i.e. *undertake; venture.*

SENTU. 2893. *Part.* of SENTIR. Experienced.

SEOIR. To sit.

SEOUT. 2613. *3rd pers. sing. ind. pres.* of SOLOIR, *Solere.* To be accustomed.

SEREMENT, *v.* SERREMENT.

Sereure, *i.e.* Serrure. The bolt; lock. 1760. *From* Sera.

Serf. Servant.

Sergant, Serjant. Servant.

Seri. Serene.

Sermuner. To talk to.

Serra. 3*rd pers. sing. fut.* of Estre.

Serréement. 2001. Carefully.

Serrement, Serréement, Serement. Sacrament; oath.

Serrum. 1*st pers. plur. fut. From* Estre.

Servage. Slavery.

Servise. Service.

Ses, 598, *for* Ces. These.

Sescer, Sesser. To cease.

Sesne. Old. *From Senex.*

Sesser, *v.* Sescer.

Set. 3*rd pers. sing. pres. ind.* of Savoir.

Set. 3*rd pers. sing. pres. ind.* of Seoir.

Set. Seven.

Setes. Arrows.

Seue, Seuz. Known. *Part.* of Savoir.

Seur, Seurs. Sure; safe; certain.

Seurté. Certainty.

Seut. 3*rd pers. sing. perf. ind.* of Savoir.

Seut. 4057. 3*rd pers. sing. pres. ind.* of Soloir, *Solere.* To be accustomed.

Seve, *i.e.* Seue.

Sevent. 3*rd pers. plur. pres. ind.* of Savoir.

Severée. Severed.

Si, Sis. His, 2284, 3656.

Si. So. *Frequently almost redundant; e. g.,*

Ke li fruz s'en sente. *That the fruit should savour of it.* 98.

Si. If. Si nun. Nothing but. *Nisi,* que.

Si dolurs nun (*p.* 3). *Nothing but grief.*

Ke ne puet estre si veirs nun (*p.* 8). *Which can* (or *because it can*) *be nothing but true.*

Par art d'umme, si Deu nun (*p.* 13). *By no art but God's.*

N'a si vus deus nun. 84. *He has only you two.*

N'unt si ben nun. 1468. *They have nothing but good.*

Ki n'atendrunt s'a urer nun. 1536. *Who will attend to nothing but to prayer.*

Si, 905, *for* Se. Himself.

Sigle. Sail.

Sigler. To sail.

Signacle, Signagle. Sign; mark.

Simaine. Week.

Simoniaus. Simoniacal.

Sint. 3445. (?) *This word may possibly be* Sivt, *and might be a form of the participle of* Suivre, *but even then it would be difficult to understand. There is probably some corruption.*

Sire, Sires. Lord; husband. 65.

Sis. His.

Sis. Six.

Sise. The action of sitting. *Sessio.* 1310.

Sist. Sixth.

Sist. 2477. 3*rd pers. sing. perf.* of Seoir.

Siut. 3*rd pers. sing. pres. ind.* of Suir, Siver. To follow.

Sivant. *Part.* of *Id.* Following.

Siveit. 3*rd pers. sing. imperf. ind.* of *Id.*

Siverai. 1*st pers. sing. fut.* of *Id.*

Sivet. 4585. 2*nd pers. plur. imperat.* of *Id.*

Soiller. To soil.

Soinne. 3412. Care.

Soium. 1*st pers. plur. subj. pres.* of Estre.

Solail, Solailz. The sun.

Solairs. 2900. Floors.

Solaz. 2117. Only. *Plur.*

Solaz. Consolation.

Soleis, Soleit. 2*nd and* 3*rd pers. sing. imperf. ind.* of Soloir.

Soloir. To be accustomed.

Solum, Sulum. According to.

Son. 3462. His, *i.e.* His possessions.

Soudées. Wages; reward.

Sout. 3*rd pers. sing. pres. and perf. ind.* of Savoir.

Sout. 181. Skilled. *Scitus.*

Su. South.

Suane. Sweden.

Suatun. 2975. Relief. *Suavitudo.*

Sucurs. Help. Faire sucurs. To bring help.

Sudéement. Suddenly.

Sue, Suen, Suens. His.

Sue. Known. 2825.

Suef. Softly.

Suefre. 192. 3*rd pers. sing. pres. ind.* of Suffrir. Also 2*nd pers. sing. imperat.* Suefre tei. Quiet thee.

Suen, Suens, *v.* Sue.

Suer, Sur. Sister.

Sufrance, Suffrance. Long-suffering.

Sufrir, Suffrir. To suffer.

Sufristes. 2*nd pers. plur. perf.* of Sufrir.

Suget. Subject to. 1712. Sugetz. Subjects.

Sugurner, Sujurner. To sojourn.

Sui. 1*st pers. sing. pres. ind.* of Estre.

Sui. 3381. 3*rd pers. sing. pres. ind.* of Suir.

Suir, Suire. To follow. *Part.* Suiant.

Sujurner. To sojourn.

Sujurt. 2952. 3*rd pers. sing. subj. pres.* of Sujurner.

Sul, Suls. Single; alone.

Sulie. Syria.

Sulum. According to.

Sumeiler, Sumoiler. To slumber.

Sumes. 2380. 1*st pers. plur. ind. pres.* of Estre.

Summe. Sum; result; load; weight.

Si en fait summe. 1976. *Thus makes a load of him,* i.e. *treats him as if he were a load.*

Sumoiler, *v.* Sumeiler.

Sun. His.

Suner. To sound; ring.

Mot ne sune. *Speaks not a word.*

Sunge. A dream.

Sunt. 3*rd pers. plur. pres. ind.* of Estre.

Sur. Sister.

Surd. Deaf.

Surdeis. Baseness. *From Sordidus.*

Surdre. To rise.

Surdite. Suspected.

Surent. 2927. 3*rd pers. plur. perf.* of Savoir.

Surmunter. 385. To surmount; conquer.

Surnun. Surname.

Surplus. Remainder.

Surquiderie. Arrogance.

Surrist. 3*rd pers. sing. perf.* of Surrire. To smile.

Surs. Upon.

Surs. Rising; increase: *opposed to* Decurs. 3734. *From* Surdre.

Surse, *part.* of Surdre. Arisen.

Surt. 3*rd pers. sing. pres. ind.* of Surdre.

Sus. Upon. Là Sus. Above.
Li reis sus lève. 3640. *The king gets up.*

Suscitastes. *2nd pers. plur. perf. ind.* of Susciter. To raise up; revive.

Suspirer. To sigh.

Suspreingne. *3rd pers. sing. pres. subj.* of Susprendre.

Susprendre. To surprise; seize.

Sustance. Substance.

Sustenement. Sustenance.

Sustenge. *3rd pers. sing. subj. pres.* of Sustenir. To sustain.

Susterine, *i.e.* Souterrain.

Sustint. *3rd pers. sing. perf.* of Sustenir.

Suvenge. *3rd pers. sing. subj. pres.* of Suvenir, *i.e.* Souvenir.

Suvent. 3472. *3rd pers. sing. ind. pres.* of Suvenir.

Suvent. Often.

Suvin. Supine.

Suviun. 2700. *1st pers. sing. pres. ind.* of Suvenir.

Suur, *i.e.* Sur.

Suz, *i.e.* Sous. Under.

Suz. 4011. *2nd pers. sing. perf.* of Soloir. To be accustomed.

T.

Tablementz. 2298. Entablature.
See Willis's *Architectural Nomenclature of the Middle Ages*, pp. 36, 37.

Tai. *3rd pers. sing. perf.* of Taire.
Tai e crut. 164. *Grew up in quiet.*

Tailage, Taillage. Imposts.

Talent. Wish.
A talent. 987. *According to his wish.*

Tanz. *Plur.* So many.

Tapir. To conceal.

Targer, *i.e.* Tarder. To delay.

Tart, *i.e.* Tard. Tardy; slow.

Tart. 2836. *1st pers. sing. pres. ind.* of Tarder.

Taveus. 1162. Patch-work.

Tees. Silence! *Imperat. 2nd pers.* of Taire.

Tei. Thee.

Teignent, Teingnent, Tengent. *3rd pers. plur. pres. ind.* of Tenir.

Teindre. 3304. To colour. *Hence, part.* Teinte. Disfigured; changed.

Teiser. To extend.

Tele, *v.* Teu.

Tempre e tart. 1186. Sooner or later.

Tencun. Dispute.

Tendra. *3rd pers. sing. fut.* of Tenir.

Tendroi. *1st pers. sing. condit.* of Tenir.

Tendrur. Tenderness; sorrow.

Tenebrus. Darkened.

Tenegre. Darkness.

Teng. *1st pers. sing. pres. ind.* of Tenir.

Tenist. *3rd pers. sing. subj. imperf.* of Tenir.

Tenk. 562. Tent. 3590. *3rd pers. sing. pres. ind.* of Tenir.

Tens. Time.

Tephanie. Epiphany. *From* Θεοφάνεια.

Terce, Terte. Third.

Terdre. To wipe.

Tere. Earth.

Terevage. 190. A tribute on land. *Terragium.*

Terien, Terren. Of earth.

Terme. Term.

Terren, *v.* Terien.

Terte, *v.* Terce.

Tes. Thy.

TES. Such.

TESMOINE. Testimony.

TESTMOINNER. To testify.

TEU, TEUS. Such. *Fem.* TELE.

TEU. Held.

TI, TIS. Thy; thee. 831.

TIL. Deck.

TINT. *3rd pers. sing. perf.* of TENIR.

TIS. Thy.

TOILEZ. *2nd pers. plur. ind. pres.* of TOLIR, TOLDRE.

TOILLE. *3rd pers. sing. imperf. subj.* of TOLIR.

TOLDRE, TOLER, TOLIR. To take away; rob; deprive. *From* TOLLO.

TONDRE. To cut off.

TORMENT, TURMENT. Torture; torment.

TORT. *Plur.* TORTZ. Crooked.

TOST. Soon.

TOT, TUT. Although.

Tut fust Cnudz rois. 418. *Although Cnut was King.*

Tot soium pécheur. 613. *Although we are sinners.*

Tut nel eium deservi. 617. *Although we have not deserved it.*

Tut fust il en autur real. 1287. *Although he was in royal array.*

TOUDRA. *3rd pers. sing. fut.* of TOLDRE.

TOUT. *3rd pers. sing. pres. ind.* of TOLDRE. *Used with preposition in p.* 22, *l.* 31,—AS LEUS TOUT.

TRAÏR. 1270. To betray.

TRAIRE, TREIRE. To draw to one's-self, 478; drag, 500; follow (an example), 2568; lead, 3041; translate, 3027.

TRAMETRE. To send. *Perf. 3rd pers. sing.* TRAMIST. *Part.* TRAMIS. Sent; passed over to. 2217.

TREF. A sail. *From* TRABS.

TREI, TREIS, TRES. Three.

TREIEZ. *2nd pers. plur. imperat.* of TREIRE, *or* TRAIRE.

TREIS. 39. *1st pers. sing. pres. ind.* 4277. *2nd pers. sing. pres. ind.* of TREIRE.

TREITÉ. Treatise.

TRES. Three.

TRESBUCHER, *i.e.* TRÉBUCHER. To upset; fall down.

TRESCHER. To dance.

TRESOR, TRESSOR. (1.) Treasure. (2.) *In* 936, *for* TRÉSORIER.

TRESPASSABLE, TRESPASSABLES. Terminable; soon at an end.

TRESPASSANT. *Plur.* TRESPASSANZ. Traveller.

TRESPASSER. To pass over; go against; trespass. 2229, 3628.

TREST. Very.

TRESTELEZ. Stool.

TRESTUIT, TRESTUT. *Plur.* TRESTUZ. All.

TROFLE, TRUFLE. A deception. 1844, 3557.

TROVER. To find.

TRUBLE. Trouble.

TRUBLER. To trouble.

TRUEVE. *3rd pers. sing. pres. ind.* of TRUVER.

TRUFLE, *v.* TROFLE.

TRUIS. 1447. *1st pers. sing. pres. ind.* of TRUVER.

TRUNCUNS. Broken.

TRUSSER. To load; take up.

TRUUM. *1st pers. plur. pres. ind.* of TRUVER.

TRUVAST. *3rd pers. sing. perf.* of TRUVER.

TRUVER, TROVER. To find.

TRUVISSET. *2nd pers. plur. subj. imperf.* of TRUVER.
TUAILLE. Towel.
TUCHER. To touch.
TUIT, TUT. *Fem.* TUTE. *Plur.* TUZ. Everything. Entirely.
TUN. Tone; voice.
Cunte tun de randun. *His voice recounts with eagerness.* p. 18, l. 15.
TUN. Thy.
TUR. Tower. CHEF DE TUR. *v.* CHEF.
TURMENT. Torment.
TURNER. To return; turn.
TUT, *v.* TUIT.
TUT. *v.* TOT. 418. 617. 1287. Although.
TUUS. Thy.
TUZ, *v.* TUIT.

U.

U. Where.
U. Or.
UBBLIER, UBLIER. To forget.
UBBLIS. 2349. *1st pers. sing. ind. pres. from* UBBLIER.
UI, *i.e.* HUI. To-day.
UMBRE. Shadow.
UMME. Man. *v.* HEM.
UNC, UNCES, UNKE. Ever. *Unquam.*
UNCORE. Still.
UNDE. Wave.
UNT. *3rd pers. plur. pres. ind.* of AVOIR.
UNT, 4608, *for* UN.
UNTIRE. Shame.
URE. Hour.
A pou d'ure. 4569. *In a short time.*
URE, 3934, *for* UVRE. Opens.
UREISUN. Prayer.
URENT. *3rd pers. plur. perf.* of AVOIR.
URER. To pray.
URS. A bear.
USSE, UST. *1st and 3rd pers. sing. subj. imperf.* of AVOIR.
USSEZ. *2nd pers. plur.* (*Id.*)
UTRAGE. Outrage.
UTRE. On the other side; beyond.
UVERAINE. Work.
UVERIR, UVRIR. To open.
UVERT. Open.
UVRE. Work.

V.

VAI, VAIT. *3rd pers. sing. pres. ind.* of ALER.
VAILANT, VAILLANT. Worth. VAILLANZ in 4572. Equal to the occasion. 3661. Courageous.
VAILLER, VEILLER. To watch; guard.
VAL. Valley. *Plur.* VAUS. *Also used adverbially.* Below.
Mis au val. 1067. *Brought low.*
VALETE. Farewell.
VASLETZ. Vassal; servant; youth.
VASSELAGE. Courage.
VEAGE, VEIAGE. Journey; voyage.
VEANT. *Part. of* VOIR.
Veant tuz ceus de la rute. 2995. *All those of the company seeing* (*unless* Veant *is for* Veient.)
Veanz vus tus. 3315. *In sight of you all.*
VEÉE. Interdicted.
VEEIT, VEET. *3rd pers. sing. imperf. ind.* of VOIR.
VEES. 3000. VEIS, VEIZ. *2nd pers. sing. ind. pres.* of VOIR.
VEEZ, VEUZ, VIOUZ. Old; ancient.
VEI. 2554. *1st pers. sing. ind. pres.* of VOIR.
VEIAGE, *v.* VEAGE.
VEIE. Way.
VEIE. *3rd pers. sing. subj. pres.* of VOIR.

VEIENT. *3rd pers. plur. ind. pres.* of VOIR.

VEILLARD, VEILLARDZ. Old man.

VEILLE. Vigil.

VEILLER. 629. To watch.

VEINE. Vein. *Hence* Source. 3074.

VEINS. Vain ; weak.

VEINT, VENT. *3rd pers. sing. ind. pres.* of VENIR.

VEINTRE. To conquer.

Ne se laist veintre de avarice. 1901. *Allows not himself to be conquered by avarice.*

VEIRE, *i.e.* VOIR. A VEIRE. At a glance ; at once.

Musce a veire. 997. *Hides at once: Unless this be* Musce aveire. *Hides the money.*

VEIRS, VOIR, VOIRS. In truth ; true.

VEIS, *v.* VEES.

VEISIN. Neighbouring.

VEISTES. *2nd pers. plur. perf.* of VOIR.

VEIT. *3rd pers. sing. ind. pres.* (*Id.*)

VEN. *2nd pers. sing. imperat.* of VENIR.

VENDREZ. *2nd pers. plur. fut.* (*Id.*)

VENET, 862, for VENENT. *3rd pers. plur. ind. pres.* (*Id.*)

VENGANGE. Vengeance.

VENGE, VENGENT. *3rd pers. sing. and plur. subj. pres.* of VENIR.

VENISMES. *1st pers. plur. perf.* (*Id.*)

VENQUIRENT. *3rd pers. plur. perf.* of VEINCRE, *or* VEINTRE.

VENT, *v.* VEINT.

VENUE. Arrival.

VENUZ, *part.* of VENIR.

VENZ. Wind.

VER, *i.e.* VOIR.

VERAI, VERRAI. True.

VERÈRES. Windows.

VERMAIL, VERMEIL. Red. *Epithet of* OR.

VERMS. Worms.

VERRAI, *v.* VERAI.

VERRET. *2nd pers. plur. fut.* of VOIR.

VERREZ. 1573. *2nd pers. plur. fut.* of VEIER, *i.e.* ENVEIER. To send.

VERRUNS. *1st pers. plur. fut.* (*Id.*)

VERSEILLER. To sing in alternate verses.

VERTUZ. Virtues *generally; but usually spoken of* healing powers.

VESCUNTE. 4493. *i.e.* VICOMTE.

"Anciennement les ducs étoient gouverneurs des villes métropoles, les vicomte étoient gouverneurs et juges des villes particulières ; les viguiers étoient, en Languedoc, ce que les vicomtes étoient en Normandie ; les sénéchaux étoient, en certaines provinces, la même chose que les baillis en d'autres, et les sénéchaux ont succédé aux comtes."—ROQUEFORT.

Tostin is called a *Vesconte* in v. 32319 of the *Chronique des Ducs de Normandie.*

VESDIE, *usually* VEISDIE. Treachery ; deceit. *From* VICE.

VESPRE. Evening.

VESQUI. *3rd pers. sing. perf.* of VIVRE.

VESTIR. To clothe.

VESTIR. Feeder.

VESTURE. Vesture.

VEU, VUU. Vow.

VEU, VEUE, VUUE. Sight.

VEU, VUU, *part.* of VOIR.

VEUM. *1st pers. plur. pres. ind.* of VOIR.

VEUZ. Old.

VI. *1st pers. sing. perf.* of VOIR.

VIELER. To play the violin.

VIGRUS. Vigorous.

VING. 1*st pers. sing. pres. ind.* of VENIR.

VINT. Twenty.

VINT. 3*rd pers. sing. perf.* of VENIR.

VIOUZ. Old.

VIRENT. 2225. 3*rd pers. plur. perf.* of VOIR.

VIRER. To turn.

VIS, *formed from the latin Visum.*

M'est vis, 652. *Visum est mihi, it seems to me.*

Vis li est qu'il veit, 633. *It seems to him that he sees.*

Vis pout estre, 1387. *It might seem to be.*

Ke vis est a cel pescur, 2094. *That it seemed to this fisherman.*

(Avis *was used for* Vis *in these and similar expressions*).

VIS. 4641. The face.

Al vis. 1021. *In your sight.*

VIT. 3*rd pers. sing. pres. ind.* of VIVERE.

VIT. 3*rd pers. sing. perf.* of VOIR.

VIUMENT. Vilely.

VIVERE. To live.

VOGLE. Blind.

VOIL. 1*st pers. pres. ind.* of VOULOIR.

VOILE, VOILLE. 3*rd pers. sing. subj. pres.* of VOULOIR. *In* 1103 VOILLE *is the first person.*

VOILLANT. Willing.

VOIR, VOIRE, VOIRS. True; in truth.

VOIS. 1*st pers. sing. pres. ind.* of ALER.

VOIZ. Voice.

VOLENTERS. Willingly.

VOLER, VULER. Will.

VOLER. 276, 4567. To fly.

VOLEZ. 2*nd pers. plur. ind. pres.* of VOULOIR.

VOLOIR, *i.e.* VOULOIR.

VOLUM. 1*st pers. plur. ind. pres.* (*Id.*)

VOUSE. Vault. *Adj.* Vaulted, *in* 2309.

VOUT. 3*rd pers. sing. pres. ind.* of VOULOIR.

VOUT. 1696. The will.

VOZ. Yours.

Les voz. 1496. *Who are yours.*

VUDRA. 1636. 3*rd pers. sing. fut.* of VOULOIR.

VUER. To vow.

VULER. Will.

VUNT. 3*rd pers. plur. ind. pres.* of ALER.

VUS, VUUS, VUZ. You.

VUU. Vow.

VUU. Seen. *Part.* of VOIR.

VUUE. Sight.

VUZ, *v.* VUS.

W.

WAGE, WAGEÉ. Wave.

WANDELARDZ, (p. 23). Vandal.

WASTINE. Wilderness, *Vastum.*

WEIMENTENTZ. Wailings.

WEIMENTER. To lament.

WERE. 673. *Properly,* the fine payable for homicide.

WESTMUSTER. Westminster.

WIRECESTRE. Worcester.

Y.

YDROPIC. Dropsical.

Z.

ZUCHE. 2919, 3322. A stick.

VITA BEATI EDVARDI REGIS ET CONFESSORIS.

FROM MS. SELDEN, 55,

IN THE

BODLEIAN LIBRARY, OXFORD.

Of the following Poem there are two MSS., both in the Bodleian Library; the text is mostly taken from MS. Selden, 55, and the variations of the other, MS. Digby, 186, are given at the foot of the page.

VITA BEATI EDVARDI REGIS ET CONFESSORIS.

Quid faciat virtus, quæ spes speciosa beatis, p. 1. The author's exordium.
In gradibus cunctis quam mira vocatio Christi,
Qui[1] reges plebemque vocat pius hinc, pius inde,
Excitat invalidam mentem describere Clio.
Mentem spes animat, jubet, instat, fervet, et amplat;
Sed timor exanimat, tacet[2], increpat, alget, et arcet.

Summe Deus, perfunde tuo mox arida corda His prayer for light and guidance.
Rore; loqui da jure tuo; tu perstrue frontem;
Tu lucis splendore tuæ rege mentis habenas;
Ne calamus præceps, ne sit sibi lingua pudori.
Solus habes quod posco bonum; tua gratia gratis
Prævenit, aspirat, comitatur, perficit, ornat.

Rex Henrice potens, qui nunc diademata regni Address to Henry VI.
Hujus sextus habes istius nominis auctor,
Permittas puerum puerili ludere metro, The author apologizes for his youth and inexperience.
Et gracili calamo vires temptare parumper.
Inter philosophos meritas non vendico lauros,
Nec virides [h]ederas nec lutea serta rosarum;
Sed neque rurifluæ caput induo fronde myricæ.
Dum veniam rogito, juvenilibus annue cœptis.
Ingenium solidare suum dum primula possit
Ætas, forsan erit tempus quo carmina condam
Jure polita tibi, regalia jussa secutus.
Heu! decus eloquii languet mœrore Latini,

---

[1] Sic MS. Digby; MS. Selden, *Vi.* [2] MS. Digby omits *tacet.*

p. 2. Degeneracy of the times as to literature.

Heu! perit in tenebris veterum facundia prisca;
Marcus abest, luget Maro, carmina Naso relegat;
Tantaque simplicitas nostris succrevit in annis,
Quod vulgi plus sermo placet, quem dictat arator
Vulgari lingua, quam mellica Musa Maronis.
Heu! laicus tractat victricia prælia regum,
Heu! quod inerter eunt descripta; palatia, turres,
Reges cum ducibus sepelit neglecta vetustas!

The fame of past empires preserved by poets.

Quid, precor, Ogygias arces, quid et Ilion ingens,
Quid Danaum[1] titulos, quid Palladis auxit Athenas?
Et nomen quid, Roma, tuum trans sidera duxit?
Scribendi probitas et florida carmina vatum.

Glory of King Edward.

Spe Simeon, sensu Salomon, sed sanguine Cæsar;
Carne, fide, rebus, Josephat, Abraham, David, et Job;
Rex Edwardus erat Anglorum gloria regum,
Flos, fructus, speculum, lampas, dux, gemma bonorum.

Saints have lived in high as well as in low places.

Cœlum pondus opum non aufert, sed neque confert
Paupertas dejecta; Deum timor ac amor addunt,
Clarus enim sanguis non derogat imperiosis;
Mendici soli non cœlica regna capessunt.
Non obscura quidem[2] perfectum reddit egestas;
Nec tantum casa dat, sed celsa palatia, sanctos.
Simpliciter non sunt inopes sancti, quia sæpe
Pauperibus miseris dolor, ira, nefas, dominatur,
Lis, odium, rancor, rabies, dissensio, furtum.
Rerum paupertas non pauperat, imo voluntas;
Dantem res multas non deprimit ampla facultas.

p. 3.

Nunquid opes Abraham fidei firmissimus auctor
Multas possedit? sed eo mage nullus obedit.
Quid Job, sive Joseph, ve David quid copia læsit?
Sunt Domino grati Za[c]chæus centurioque.

Wretched condition of England

Cum dolor, ira, nefas, strages, lis, impetus, error,
Ignis edax, hostis, gladius, pavor, Anglica regna

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[1] MS. Digby, *donavit* for *Danaum*.

[2] Id. *locum* for *quidem*.

Undique terrerent, quaterent, premerent, lacerarent; under the Danish invasion.
Barbaries desævit adhuc, incendia vastant
Templa, sacerdotes, sanctos, altaria, gentem.
Regnat ubique timor, mors, desolatio, luctus.
Clamor it, ad cœlum facit usque rapina ruinam,
Omnibus undabant lacrimæ, suspiria, questus;
Montibus et silvis latitant, quos non tulit ensis.
Nusquam tuta fides, sævit furor intus et extra;
Hostibus et propriis fraus una, dolus, que simultas.
Hic furor hostilis, illic civilia bella
Proditione calent: aberat cui credere posses,
Cui secreta dares, quem tu probitate probares.
Tartareæ pestes miserum funduntur in orbem,
Thesiphone sua tela pluit, sua mittit Erinys,
Mentibus humanis Herebi dominante Megæra.
Plutonis proceres, scelerum fabri que magistri,
Spargunt damna, dolos, fraudes, perjuria, furta.

Character of Edward.
Interea pius Edwardus, sanctissima proles
Regis Etheldredi, teneris pubescit in annis:
Propria mors patrem tulerat, mors hostica fratres:
Exul erat patriæ regni regalis honoris.
Auxilio vacuus vivens, formidine plenus, p. 4.
Insidias metuit, proprios dubitavit et hostes:
Castus, purus erat, simplex, hilaris, que facetus;
Subjectum virtutis erat, vel candida virtus.
Virtus quod potuit sibi fudit, nilque reliquit;
Quod dare plus valuit, sibi consulit, ut daret unum
Exemplar reliquis, ut in illo pingeret uno
Virtutum species, summos probitatis acervos.
Nullus eum vidit iratum sive superbum;
Nil inhonestum, nil odiosum fecit inepte;
Æra nec appetiit, nec egentibus æra negavit.

Story of Edward's pardoning
Rege vidente latro ter temptat rumpere gazas,
Et ter opes sumpsit, ter regis carbanan[1] hausit[2];

[1] This word is more correctly written *corbonan*, which Du Cange translates *Gazophylacium:* properly, "Arca in qua reponebantur donaria sacerdotum."

[2] MS. Digby, *hau* for *hausit*.

the thief in the treasury.

Nec facinus pandit rex, nec pœnas latro sumpsit.
O patiens, potius patientia, rex, eris ipsa!
Ecclesiam, missas, que preces amat, ubera sugens.

His reflections on his condition, and prayer.

Sed postquam teneros crescens superaverat annos,
Talia solicito volvebat pectore secum:
"Morte pater cecidit, fratres gladio[1] perierunt;
Hostis habet matrem, proscriptos ploro nepotes.
Non est consilium, nec amicus; adest tamen hostis;
Solus mœsta queror, solus mea defleo damna.

"O pie Christe,[2] tibi tractanda relinquo relictus,
Materiam, causam, titulum, vitam, que salutem.
Auxilium, regnum, gazas, animam, quia custos
Pupillis, viduis, afflictis, es, mala passis.
Mortem dispellens Edwino regna dedisti;
p. 5. Oswaldum sanctum, decus orbis, ab exule regem
Factum per signum crucis hostibus undique stratis
Reddideras: etiam nostros nunc respice casus;
Si nostros gemitus audis dans regna paterna,
Semper eris mecum veneratus, amatus in ævum;
Te memor amplectar; tua jura sequar, loquar, edam:

His vow of pilgrimage to Rome.

Et Petre, pastor, ades, patrone, vicarie Christi,
Urbs cui Roma subest, non urbs, sed terra, sed æther,
Sed claves cœli, sed stagna latentis abyssi;
Te peregre visam, duce te loca sacra revisam."
Talia fundebat cum spe, cum corde, fideque.

Prayer of Bp. Brithwold.

Vir pius interea Brithwoldus Wintoniensis
Præsul cœnobium petit ingens Glastoniense:
Excessus, maculas, fraudes, contagia mundi
Exosus, spernens, fugiens, pede, corpore, corde;
Se macerans lacrimis, precibus jejunia miscens,
Ecclesiæ gentis regni relevamina poscit.
"Heu quam longa premunt nos desolamina!" dixit.
"Avertis vultum, Deus optime, flectere crebris

[1] MS. Digby, *glodio*.

[2] Id. *rex* for *Christe*.

Fletibus et psalmis,[1] votis, singultibus altis :
Pro culpis, fateor, divina flagella meremur.
Sed pietate[2] potens, miserendo parcito passis
Sanctis, truncatis ; altaria sanguine manant.
Siccine percuties ? crudescet plaga quousque ?
Hisne dabis finem probris miserendo malorum ?"
Ista vigil memorat ; tandem sopor occupat artus :
Spiritus invigilat, oracula multa patebant.
Clavigerum cœli videt ut locus altus habebat,
Edwardumque videt regalibus undique cinctum,
Insignem vultu, forma gestuque decorum.
Accedens Petrus hunc mox consecrat unguine regem,
Commendans et ei regnum cum cœlibe vita :
Adjecit monitis primæ documenta salutis.
Præsulis attoniti mens fluctuat, ardet, et hæret,
Affectat, gaudet, timet, ac interrogat, audit ;
Exponit placidi pastor præsagia somni
Præsul ; " Regna Deus transfert, dat, mutat, et aufert.
Sæpe scelus populi cœlestes provocat iras.
Hostes accendit, facit atque præesse tyrannos :
Gens mala raro[3] bonum regem meruisse probatur.
Sed quamvis justus, pius est Deus ; abstinet iræ ;
Largus amat veniam, scelus obliviscitur ille.
Tædia dispellit, bona confert, gaudia præstat ;
Regem corde Deo gratum statuetque benignum
Gentibus ecclesiæ fautorem, frenaque Dacis
Injiciet, sub pace vigebit, pace quiescet."
Bariona[4] sic superas velox vanescit in auras.

p. 6. His vision of the coronation of Edward.

Præreptis morte cum natis rege Canuto,
Dacorum non colla jugo gens Anglica subdit.[5]
Liber erat populus, velut Israel a Pharaone.
Conveniunt proceres : Edwardus inungitur, est rex
Electus Christo, regno, clero, populoque ;

Election and coronation of Edward.

[1] MS. Digby, *salmis.*
[2] Id. *pieatate.*
[3] Id. *raro mala.*
[4] *Bariona,* i.e. son of Jonas, S. Peter.
[5] MS. Digby, *suddit.*

Inde coronatur, aurum splendescit in auro ;
Nobilior gemma sub gemma lumine fulget.
p. 7. Sic Sol sub stellis, sic lucet lucida lampas
Sub vitro, sub nube Venus, sub cortice fructus.
Prosperity of the country. Hinc nova fulgebant auro Saturnia regna,[1]
Ferrea cessabant ; nova gens, nova lex rutilabat ;
In melius mutant aër, mare, sæcula, tellus.
Principibus fœdus, populo pax, gaudia cunctis,
Usquam cana fides ; clerum sapientia condit,
Ecclesiam virtus ; honor ampliat undique famam ;
Purpura, divitiæ, non deliciæ, ve corona
Extollunt mentem regis, sed moribus afflant.
Dives egenus, rex humilis, satur esurit ergo ;
Magnus parvus erat, patiens pugil, agnus et Atlas
Posse. Minis, gravitate, fide, moderamine, jure,
Servis, pupillis,[2] viduis, miseris, peregrinis,
Æqualem, patrem, clipeum, largum, que benignum
Præbuit, exhibuit, posuit, se fecit, adauxit.

Marriage of the king with Edith, daughter of Godwin. Tunc florent, splendent, tunc gaudent Anglica regna ;
Suadebant proceres uxorem ducere regni,
Ut soboles regis regalia sceptra[3] teneret.
Rex stupet et sibimet metuit, timet omnia cautus,
Præcavet insidias Sirenum, pocula Circes ;
Undique concutitur ; magnates ducere suadent,
Propositi dissuadet[4] honos[5] ; sed cedere tandem
Cogitur, invitus assentit ; quæritur ergo
Per mare, per terras, regi generosa propago,
Quæ proba regina, quæ tanto conjuge digna
Fiat. Commendat rex vitam, se quoque, Christo,
p. 8. Qui Joseph, et Judith, Susannam vincere fecit
Admotas faculas Veneris que libidinis ignes.
Conjugium celebrant ; producitur inclita virgo,

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[1] MS. Digby, *regnat.*
[2] Id. *pugillis.*
[3] Sic MS. Digby. MS. Selden, *ceptra.*
[4] MS. Digby, *dissuadent.*
[5] Perhaps *onus* should be read.

Filia Godwini, quæ nomine fertur Editha.
Penelopen[1] gremio facie gerit illa Lacænam;
Lilia nupta rosis vultus pinxere favorem.
Nec tamen inferior decoravit gratia formam,
Partibus in reliquis, æquo sed compta decore;
Nil meliorari quod posset jure reliquit,
Cujus honor, species, virtus, et cætera summa
Describi nequeunt, sed ut aptius eloquar illam,
Edwardo similis fulgebat in his et in illis:
Hanc solam Christus soli decreverat aptam:
Tironi proprio mores infantia cœpit.
Quos divinus odor perflans dulcedine cœli
Inspiravit, et erexit, firmavit, et auxit.

Their vow of chastity.

Postquam conveniunt rex et regina, salutis
Consilium tractant, castam se ducere vitam;
Promittunt, vovet hic castum, castam vovet illa;
Huic pacto testis Deus est et conscia virtus;
Conjunx mente fit hæc, non carne; salute maritus
Ille fit, haud opere; sed amor ligat unus utrumque.
Additur amplexus, sed non sine virgine nexus.
Diligit hic sponsam, nec sponso tangitur illa:
Hippolytus[2] ve Joseph manet hic, Abisag manet illa;
Par amor utrinque, sed non exurit utrumque.
Obsequium dulce manet absque libidinis æstu:
Sic vivunt in carne pares nec carnea curant. p. 9.
Esse deos dubitare nequis, si morte carerent;
Nil hominum retinent nisi corpus morte caducum.

The king's vision of the invasion and death of the Danish king.

Cumque dies, qua Christus alumnos flamine sacro
Afflavit, celebres duxisset in orbe triumphos,
Rex sacer ut vidit mysteria corporis Agni
Cœlestis peragi, risu decoratur amœno;
Splendescit vultu, solita gravitate retenta;
Mirantur proceres, satagunt agnoscere causas,
Exponi sitiunt omnes instanter; at ille,
Qualia, quæ, quanta vidit, mens ore retexit.

[1] MSS. *Penolopen.* [2] MSS. *Ypolitus.*

"Castigans Dominus parcit pius ultor apud nos;
Hostibus exposuit nos dudum,[1] nunc vice versa
Hostibus eripuit; lædens miserendo medetur,
Mortificat, sanat, subdit, levat, addit, et aufert.
Dacorum regi præceps elatio suasit
Anglorum fines vastare per arma per ignes,
Ascribendo sibi quicquid Deus egerat in nos.
Navibus assumptis hodie maris arripit undas,
Velorum lata pelagus vestitur in umbra;
Ira, furor, facinus, clamor, convicia, fastus
Classibus irrumpunt, sonitu freta rauca reclamant.
Pro pudor! impatiens animi rex impius ardens
Sævit in absentem, calet ira, perfurit armis.
Ut scapha crudelem navem deduxit ad altam,
Corruit ascendens pede lapso pronus in undas.
Ha miser! in rapida latet ille voragine mersus,
p. 10. Ha! salis humorem luteum bibit ore minaci;
Cœruleus vortex caput ejus sirtibus[2] abdit;
Quæ [s]ceptrum tenuit manus udis hæret arenis.
Sic populum solvit proprium nostrumque periclo,
Sic gurges corpus animam rapit altus Avernus;
Ista revelavit Dominus mihi gaudia, risu
Quæ sunt digna satis." Mox tempus et hora notantur;
Rumores referunt testes, qui singula norant,
Et testatur adhuc rem gestam Dacia tota.

The king is dissuaded from keeping his vow of pilgrimage by his nobles.

Cum pax summa dies tenuit, dum prospera surgunt,
Dum floret sincera fides, dum copia plaudit,
Rex voti memor astricti deliberat apte;
Destinat inceptum complere per omnia votum;
Nil aliud sibi mente fuit, nisi visere Romam.
Hoc petit, hoc fervet, hoc ordinat, hoc meditatur,
Limen apostolicum præ cunctis optat in orbe.
Ipse quidem vellet, proceres contraria suadent,
Impediunt, retrahunt, allegant mille pericla,

[1] MS. Digby, *ducum.* [2] Id. *cirtibus.*

Quæ sibi, quæ regno, sine rege timenda fuere;
Fletibus et precibus quamvis invitus obedit,
Ad tempus cedit prudens, consultius egit.
Cujus vota sciens Leo Papa, salutis amator,
Absolvit voti pondus per scripta patenter,
Injungens ut opes alios convertat in usus,
Quas ad iter tulerat, inopes[1] ut pasceret inde;
Et monachorum cœnobium Petro fabricaret,
Ingens redditibus munitum rebus opimis.

The Pope absolves him.

Anglicus interea vir sanctus clausus[2] in antro,
Rebus inops, dives meritis, et cœlicus hæres,
Mente vigil mediis somnis oracula vidit.
Huic Petrus assistens ait, "Hæc mea dicta notato,
Et celeri calamo scribens hæc mittito regi,
Noverit ut penitus se me solvente solutum.
Mandatum servet Papæ, monitisque salutis
Pareat, atque fidem præceptis præbeat altis.
Est mihi Thorneia locus ingens, nobilis olim,
Nunc vilis; mea quem quondam sacra dextra sacravit;
Urbis ad occiduum latus astat Londoniarum.
Illic cœnobium sublimabit monachorum.
Hæc domus aula Dei, decus urbis, janua cœli,
Angelicas hominumque preces hæc scala sonabit."
Scripta senex regi direxit hæc omnia plane.[3]
Mira quidem miris contingunt; hora dat una
Amborum scriptos apices; rex gaudet utroque;
Gaudet enim Papæ que senis scriptis recitatis.
Rex alacer disponit opes, refocillat egenos,
Fundamenta locat, sacras mox erigit arces,
Ecclesiam ditat, monachis dat prædia multa;
Roborat, extollit specialiter ipse locum rex
Hunc, que[m] Petrus eum cruce personaliter ante
Sacrarat; summo regis fit epistola Papæ:

p. 11.

The hermit's vision of S. Peter.

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[1] MS. Digby, *inopesque.*
[2] Id. *clasus.*
[3] Id. *plene.*

Ratification by Pope Nicholas of the acts of Pope Leo in the matter.

Tunc Nicholao rata postulat acta Leonis
Predecessoris fieri sibi seu renovari.
Obtinet Edwardus quicquid petit; amplius ergo
Confirmatur opus, locus est liberrimus ipse p. 12. 295
Quem rex, quem Papa summo confirmat honore.
Sed quibus ille locus decoratur dotibus amplis,
Jure, statu, titulis, et libertatibus almis,
Scribere pondus habet et quod præ viribus istis
Invigilat studium; paucis ut[1] plurima stringam,[2] 300
Ut Sol præ stellis, fulget locus ille locellis.

Abolition of the Danegelt.

Tempus in illud eum grave solverat Anglia Dacis
Tota tributum, nunc collecta pecunia fisco
Inseritur regis, onus importabile genti.
Æquiparat juga Dacorum, juga ferre tyranni. 305
Ut rex aggesti cumulos aspexerat æris,
Dæmon visus erat ludens super æris acervos;
Sanctus[3] rex igitur onus illud ab inde remisit;
Anglos absolvit tali vexamine pressos.

Miraculous cure of a deformed man.

Vir miser advenit contractus, Hibernicus ortu, 310
Curvatus pedibus; nervi sub poplite tracti
Crura retorserunt, talos ad terga tulerunt;
Articulique pedum lumborum carnibus hærent.
Horribilis factus, deformis corpore toto.
Hic senis vicibus repens medicamina Romæ 315
Quæsivit, nec habet; regi missus medicandus,
A summo Papa, capturus carne salutem,
Si veheretur[4] ad ecclesiam per brachia regis.
Auribus ut regis hoc instrepit, exilit alto
Descendens solio, trunco supponitur ægro. 320
Non sordem saniemque timens, fit purpura regis
p. 13. Tacta viri manibus squamosis, pectore pectus,
Formosum fœdo tactum collum quoque collo.

---

[1] MS. Digby, *vel* for *ut*.
[2] Id. *stringit*.
[3] Id. *Sanctis*.
[4] Id. *vehiretur*.

O vere simplex, vel veræ simplicitatis
Ipsamet effigies! ægrum non deserit usque,
Detulit incolumem Petri studiosus ad aram.
Mira Dei virtus! trabeam non ulcera fœdant;
Purpuream regis nec fluxus sanguinis atri
Splendorem vestis minuit, sed fortius auxit.
Sospes iens Romam de rege[1] viatica sumpsit.

Miracle of the Eucharist.

Inque monasterio Petri solennia Missæ
Cum rex audiret, comes et Leofricus; utrique
Apparens Christus in majestate patebat
Corporea, signoque crucis regem benedixit
Extendendo manum; rex Christum pronus adorat.
At comes ignorans animo quid regis inesset,
Participem voluit regem fore deliciarum
Cœlestis mensæ; gressum maturat ad ipsam:
"Siste gradum, Leofrice, tuum," rex inquit, "eodem
Nectare namque fruor, contemplor et[2] omnia quæ tu.
Quo raperis rapior, quo gaudes lumine lustror."
Rex sanctus sancto comiti post mystica missæ
Præcepit stricte ne quis miracula visus
Hujus sciret, eis vitæ carpentibus auras,
Ne vulgus faveat nimis aut derideat hostis.

Cure of a scrofulous woman.

Faucibus innatæ glandes faciem mulieris
Cujusdam fœdant, sanies de sanguine fluxit;
Intus erant vermes creti, fluit ex cute fœtor
Omnibus horrendus; venit usque palatia regis: p. 14.
In somnis nam jussa fuit sperare salutem,
Si regis manibus signata ve lota fuisset.
Nec tabo nec sorde cavens rex abluat omnem
Fœtoris puteum, signo crucis ilico presso:
Rupta cutis saniem vermes vomit atque dolorem.

[1] MS. Digby, *grege*.

[2] Id. *que*.

Six blind men restored to sight.

Bis tribus hic cæcis vicibus variis medicatur,
Dum vixit, lotis in aqua qua laverat[1] ejus
Ille manus, solito qui gaudent lumine sumpto.

Quarrel of Godwin's sons, and prophecy of Edward as to their ultimate fate.

Dum pueri, Godwine, tui duo ludere temptant,
Rege vidente, suum ludum fecere duellum:
Tostius Haraldo minor in certamine victus
Succubuit. Quid portendit ludus puerorum,
Præscius exposuit rex; durum funere bellum
Inter eos docuit; tandem superabitur alter,
Pulsus in exilium; male finiet unus et alter.
Pondus adest verbis, verum docet exitus; ambos
Novimus extinctos, et sanctum vera locutum.

Death of Godwin.

Ultio digna Dei Godwinum tradidit Orco.
Proditor ille fuit, et abutens simplicitate
Regis, fraude, dolo callens et[2] fallere doctus:
Cognatos regis et amicos expulit astu;
Edwardi fratrem ferus ense peremerat idem,
Quod tamen ille negat testando numina cœli.
"Hæc buccella meum sic obdat guttur, ut ipsum
Vel te prodideram:" buccellam namque tenebat,
Quam rex suscepit,[3] benedixit, tradidit illi.
p. 15. Ille vir ut patulo mox hanc miser intulit ori
Gutturis in medio, vitæ spiracula clausit.
Ejecisse foras temptat; tamen illa meatus
Suffocat, moritur miser, et lux alma recedit;
Brachia morte rigent, frigus letale subintrat.

The king's vision of the seven sleepers of Ephesus.

Nempe die celebri Paschæ dum fercula splendent,
Pinguia dum fulgent vino radiantia vasa,
Rex procerum medius residet, fit spiritus absens;
Corporeis epulis præponit spirituales.
Collegit sibi se dum firmius, omnia vana

[1] MS. Digby, *lavat.*
[2] Id. omits *et.*
[3] Id. *sussepit.*

Despicit, et socium se præbet edentibus, atque
Civibus æthereis; subito ridendo serenat
Paulisper vultum, rursus gravitate resumpta
Prætulit[1] obscuram frontem; mirantur edentes;
Nemo rogabat eum causas, sed quærere mussant.[2]
Mensis sublatis illum dux, præsul, et abbas
Conveniunt pariter, redolet quid vultus uterque
Inter fecundos calices et fercula lauta.
Inquit, "Sum Domini memor, et dum spirituali
Lumine perfundor, anima speculante superna,
Interior visus radios effudit, et ecce
Septenos fratres sanctos dormire videbam,
Quos Celion mons sanctus habet: vultus, quoque vestes
Contemplatus eram, membrorum cætera signa.
Lætor et exulto cernendo, sed ecce repente
A dextro latere vertunt latus usque sinistrum.
Versio præsagit dirum mortalibus omen
Hæc laterum; gentem gens conteret, arma levabunt p. 16.
Reges, et pestis, que fames, quassatio terræ
Per loca multa frement per sexaginta decemque
Annos; tantisper requiescent parte sinistra.
Regnabunt hostes Christi, desæviet ensis."
Clericus, et miles, monachus,[3] mittuntur ad altum
Induperatorem Constantinopolitanum;
Hunc dux, hunc præsul, hunc abbas miserat illuc;
Incolumes redeunt referentes omnia vera.

Legend of the ring.

Nemo rogans Evangelici[4] sub amore Johannis
Munere frustratus a rege recessit inanis.
Inde peregrini faciem sumendo Johannes
Regem poscit opem; sed erat camerarius absens;
Cætera defuerant regi, tamen an[n]ulus illi
Affuit insignis, quem largus dat peregrino.

The two palmers in Palestine.

Angli Hierusalem proficiscuntur duo post hoc;

[1] MS. Digby, *Prætuleram.*
[2] Id. *missant.*
[3] Id. *manachus.*
[4] Id. *ewangelici.*

Causa viæ fuit his venerandum jure sepulcrum
Salvatoris ibi, qui[1] devia quæque sequentes
Quadam forte die tristes deserta pererrant.
Sole ruente subit nox atra latentibus astris;
Hos timor altus habet, dubio cum calle feruntur.
S. John appears to them. His senis in specie Christi dilectus amicus
Apparet, comitatur eos socialis ad urbem.
Hospitium subeunt, cœnant; dant membra quieti.
Mane senex ait, "Ad patriam cum prosperitate
Ibitis incolumes; comes indefessus eroque,
Nec vos destituam, nam sum symmysta[2] Johannes,
p. 17. Vas evangelii, divini pectoris ales,
Qui regem vestrum nimis complector amore
Ob carnis meritum castæ. Mihi quem dedit ecce
An[n]ulus, in facie peregrini paupere cultu,
Quem, rogo, portate rursus properanter eidem.
The king is to die within six months. Infra sex menses illum solando revisam.
Huic obitus longæva dies mox imminet," inquit;
"Expectant socium cives cœlestibus aulis,
Quem sanctis similem reddunt insignia vitæ."
Ætheris in superas sedes meat ille; sed illi
Ad patrios fines alacres mandata reportant;
Certa fidem regi satis intersigna[3] loquuntur.

The king's illness. His last words and prophecy of the ills to come. Mox gravis arripuit regem valitudo doloris;
Per biduum jacet examinis, tunc ægra sopore
Lumina displicuit; miranda profetica verba
Edidit, et cecinit præsagia plena timoris.
"Principibus, ducibus, prælatis, gentibus," inquit,
"Error inest varius, retinent virtutis amictum,
Non meritum; fugit hinc virtus, enormia regnant;
Pastor prædator fit, princeps præcipitator,
Et dux seductor, lex posse, rebellio servus,
Ficta fides, facinus, ignem, gladium, que malignos
Plutonis socios expectant; judicis ira

[1] MS. Digby, *quia*.

[2] *Symmysta*, i.e. συμμύστης; properly, "Sacrorum eorundem particeps et collega," thence simply for *Pontifex*.

[3] *Intersigna*, i.e. *Indicia*.

Efferbet, nunc tela pluet, nunc fulmina mittet.
Hactenus abstinuit, vindictam distulit; ergo
Acrius afficiet quos non mora longa piavit."
Multa quidem monuit, rerum sed transeo summam;
Vatidicas transcurro minas, oracula signa; p. 18.
Hortamen, lacrimas que preces, problema[1] verendum
Fatalis trunci, qui per tria jugera germen
Decisum lugebit, et hinc rursus remeabit,
Radicemque suam decorabit in ubere succo,
Et flos et fructus procedet stipite primo,
Et tunc succedent mœstis solatia læta.
Libamen tantum, tanti mysteria sensus,
Tam celebres epulas doctoribus offero sagis,
Cœlitibus vel cellistis[2]; miracula cœli
Qui contemplantur, solvant ænigmata tales.
Sidera discutiant, obscura profetica dicant:
Et doceant transacta profamina regis abyssæ
Prodigium fluxisse, suum sumpsisse vigorem;
Vel promissa levent populum nova gaudia regno;
Spem solident signis, ventura probamine firment.

Death of S. Edward, 1066.

Mortis adesse diem cernens rex præscius horam,
Extremam vitæ metam patefecit ubique,
Ut citius mors nota sui suffragia plebis
Provocet uberius, præmissa precamina cursu
Præcedant,[3] socient animam loca celsa petentem.
Hic obit ergo senex operum plenusque dierum
Sanctorum, rex ad regnum migravit habendum;
Rex meat ad cœli cives, ad sidera sidus.
Agmina sanctorum congaudent principe tanto;
Solus morte cadit, moritur magis Anglia tota;
Felix morte ruit, ruit infeliciter illa;
Hic ruit ut scandat, penitus dum subruit illa. p. 19.
Anno milleno sexageno quoque seno
Hic obiit, steterat rex viginti tribus annis,

[1] MS. Selden, *problemna*. Digby, *problemia*.

[2] Cellista, i.e. *a monk*, as the inhabitants of a cell.

[3] MS. Digby, *Procedant*.

Unum tolle diem, septem superaddito menses.
Mors corpus sepelit, famam sepelire nequivit.
Claruit in vita, post mortem clarior extat;
Illius ad tumbam virtus divina salutem
Omnimodis reddit membris, est namque sepulcrum
Ægrotis piscina patens, apotheca medelæ.

Miracles at his tomb.

Contractus quidam precibus visendo sepulcrum
Sospes abit; nervos vis occultata resolvit,
Crura pedes redeunt, sanguis fluit articulorum
Nuper junctorum, succus novus irrigat ossa;
Quamlibet incolumem reddunt sua[1] robora partem.

Sex cæcos ducens tumbam monotalmus[2] adivit;
Orbatis oculis septem lux una ducatum
Præbet, luctisono perfundunt imbre sepulcrum;
Poscunt regis opem, monstrant caliginis orbes:
Cæca superfusus vestivit lumina candor.

Tres quartana viros febris obruit; attamen illi
Visunt sarcofagum; quasi momento febris exit;
Prævalidæ vires mox corpora sana reportant.

Opening of the tomb. The body found uncorrupted.

Postquam sarcofago triginta sex jacuisset
Annis, sancta caro reperitur et integra munda;
Incorrupta manet vestis[3], nil[4] absque decore,
Nil deforme fuit; nil vermes, nilque vetustas
Fœdarant;[5] rutilat facies, frons lata relucet;
p. 20. Totus fulgor erat, corpus spirabat odores;
Nil ruit in cineres, fixi stant vertice crines.
Vellere namque pilum Roffensis episcopus optat,
Quem servare cupit, velli pilus a cute nescit.
Aurea capsa capit translatum corpus honeste,
Corpus capsa capit; animam prius abstulit æther.

---

[1] MS. Digby, *super* for *sua*.
[2] Id. *monatolmus*.
[3] Id. *namque* for *vestis*.
[4] Id. *neč*.
[5] Id. *Federant*.

Miracles.

Edwardi festo mulier servilibus hærens
Obsequiis operis, subito percussa[1] tremore,
Ad mausoleum recipit perducta salutem.

Præbet adhuc lumen cæcis, gressum quoque claudis,
Auditum surdis, linguam mutis, mutilatis
Membra dat, amentes stabilit, curatque caducos.
Obstat ei nullus lang[u]or divinitus, omnem
Expellit morbum, dignis precibus rogitatus.
Idcirco suspendo stilum; miracula sancti
Regis præsuperant viridantis germina campi,
Vel nemorum frondes, Cereris[2] flaventis aristas,
Aut volucrum plumas, imbres Jovis, aut maris undas.

Address of the author to Henry VI.

Rex bone, primitias nostri rogo sume laboris;
Et pueri dignare tui nova carmina scribi
Subter laurigeros Pegasæi fontis alumnos.
Cirrhæos vates famulando pronus adoro.

Conclusion.

Absis detractor, absis mihi, livide lector,
Æmule, redde tuum vel nostrum quæso libellum;
Excusando lege, faveas mihi judice rege,
Per quem nos scimus bona, quo sine scire nequimus.

Explicit vita beati Edwardi regis et confessoris.[3]

---

[1] MS. Digby, *percusso*.
[2] Id. *Cereis*.
[3] Id. omits the whole of the Explicit.

EXTRACTS

FROM

A LIFE OF S. EDWARD THE CONFESSOR,

IN LATIN AND NORMAN FRENCH,

IN THE

LIBRARIES OF CAIUS COLLEGE, CAMBRIDGE, AND THE VATICAN AT ROME.

The following extract, containing the account of King Edward being dissuaded from keeping his vow of pilgrimage to Rome (see above, pp. 67–71, and 368, 369), is given as a specimen of a Life of Edward the Confessor, in verse, from two MSS., both of the XIIIth century, preserved in the libraries of Caius College, Cambridge, and the Vatican. The latter contains a translation of a portion of the work in Norman French, as a specimen of which the same passage is given. The text of the Latin extract is taken from the Caius MS. as being the better of the two, and the variations of that in the Vatican are given at the bottom of the page.

EXTRACT

FROM

VITA S. EDWARDI CONFESSORIS

REGIS ANGLIÆ,

IN THE

LIBRARY OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE.

The people dissuade the king from fulfilling his vow of pilgrimage to Rome.

Talia tractanti plebs obviat, atque dolorem
Anxia quem patitur mens pia, voce probat.
Effluit in lacrimas cæco terebrata dolore,
Suspiransque tremit, tacta timore gemit.
Jam quasi Daca manus quam se cavisse putabant
Tanto rege, cient bella novata, timent.
Communis plebi timor et primatibus; æquo
Concutitur[1] turris atque taberna plebe.
Iri deletum totam metuunt regionem,
Procuratoris si viduantur ope.
Clamor ad alta volat, gemitus clarescit apertus;
Nec velut interdum murmura rauca sonant.
Affectus animi lacrimis testantur obortis;[2]
Secretum cordis fusa querela palat.
Paupertas dolet uberius, neque enim sine causa,
Pauca licet teneat, perdere multa timens.
Quæ percussa metu quæ saucia vulnera cæco
Tacta dolore novo tendit ad astra manus.

---

[1] MS. Vatican, Chr. 489, *conquatitur.* [2] Id. *abortis.*

Procumbensque solo se proclamat morituram
Regis in abscessu cuncta premente[1] fame.
Communis dolor est, communis causa pericli
Cunctorum pariter anxia corda movet.
Attamen inter eos causæ communis amore
Unus pro multis hæc recitando gemit:
"Quid tibi mentis ait, pater inclite, quo rationis
Jure paras populum linquere, quæso, tuum?
Quæ, vel quot maneant, te discedente, pericla,
Quanta, quis expediet, sint peritura bona?
Quæ tecum venit, te pax abeunte recedet,
Quæ nequit absque suo sceptra tenere pari.
Succumbet certe regni status iste ruinæ,
Quem sublimavit lingua manusque tua.
Agmina multa quidem procerum populique[2] relinquis,
At tua præ multis millibus una manus.
Pro dolor! exponis patriam, pater, expoliandam,
Quam premet ad nutum barbara turba suum.
In jugulum nostrum descendet barbarus ensis,
Quippe tuos cives sternet iniqua manus.
Ire paras Romam, laudabile, non tamen unum[3]
Pluribus æquandum credimus esse bonum.[3]
O proceres, prohibete nefas, prohibete, verendi
Pontifices, patriæ cogite, quæso, patrem,
Ut vel omittat iter vel differat; ista futuro
Tempore res poterit et meliore geri.
Quippe status regni tener est; perfecta potestas
Utilius tantum aggredietur iter."
His circumseptum lacrimis precibusque videns se,
Velle suum librat cum pietate diu.[4]
Quippe moram suadet pietas, transire voluntas;
Consulit hæc uni, pluribus illa bonis.
Fluctuat in dubio; non solvere vota periclum est,
Et minus humanum nolle cavere suis.

---

[1] Id. *promente.*
[2] Id. *populi procerumque.*
[3] Id. omits these two lines.
[4] Id. *Dei.*

Inquirens igitur quid gratius Omnipotenti,
Vir prudens mentis consulit alta suæ.
Nam nec omittendum putat aut iter arripiendum,
Sed differre breve tempus ad usque placet.
Donec apostolicæ quæ sit sententia sedis,
Rebus in incertis scripta relata probent.
Summa fuit tandem sententia, mittere Romam,
Hanc et non aliam res jubet ire viam.
Vota ne sint implenda magis quam sint redimenda,
Quidve sit utilius Papa docere potest.

The king determines to await the opinion of the Pope.

TRANSLATION

OF THE

PREVIOUS EXTRACT, IN NORMAN FRENCH.

From MS. Chr. 489, in the Vatican.

The people dissuade the King from fulfilling his vow of pilgrimage to Rome.

Des que li reis lur ot mustré
Sun vu e puis sa volenté,
N'i ot un sul ki ne plurast,
U ki de pour n'en tremblast.
Par luncs suspirs e par griefs plurs
Demustrent lur granz dolurs ;
Ja quiderent estre suspris
Des durs Daneis lur ennemis ;
Par sun aler perdre duterent
Le pais, que par lui recuvrerent.
Lieve li criz entre la gent,
Gemisent, plurent tendrement,
Si cume trestut le pais
Fust a fu e en flambe mis ;
Dunc veisiez povres plurer,
Lur mains vers Deu al ciel lever ;
Trestut quident de faim murir,
Se li reis s'en deit si partir.
Il n'unt mais de lur vie cure,
Tuz pensent de lure sepulture ;
Riches et poveres en haet crient,
E tuz communement li prient
Qu'il nes laist a tel duel murir,
Ne sun realme si perir,
Qu'il ne duinst a ses enemis
Sa gent, sa tere, e ses amis.

---

v. 11. *liever* is a form of *lever*, "The cry rises."

Kar s'il de lui sul sunt guerpiz,
De eus serrunt mult tost envaiz
La pais que Deus lur ot duné,
Et par lui esteit afermée.
Duterent que ne turnast a guerre,
Si li reis partist de la terre.
Deu, ki restora lur damage,
Lur duna lur rei en ostage,
Que tant cum il lur rei serreit,
La tere pais e joie avereit.
Pur co plaingnent comunement,
Que de eus se parte a tel turment;
Prient lui que il en ait pitie,
Quel nes guerpisse a tel pechie;
Ne deveit pas pur un bien faire
Tanz perils vers sa gent atraire;
Ne poeit pas un sul bien reindre,
Tanz malz dunt tanz se durent plaindre.
Les ordenez l'unt conjuré,
De part Deu li unt comandé,
Que od eus remaigne bonement,
Maintienge sa tere e sa gent;
La laie gent merci li crie,
Que od eux remaigne mult li prie;
E s'il ore nel volt laisier,
S'en eals le vuille purluignier.

Quant li reis vit cele dulur,
S'en out merveilluse tendrur;
De toutes parz vit sa gent plaindre,
Vit sei par lur lermes desteindre;
Ne s'en set cument conseiller
Ne que faire ne que laissier:

---

v. 51. *laisier* is a form of *laier*, to give it up.

v. 52. *eals*, i.e. *eux*. *Purluignier*, to delay.

v. 56. *desteindre*, i.e. *éteindre*, calmer.

Il ne se set al quel tenir,
A pitié va sun desir;
Sun desir del aler l'enorte,
Pitié li dit que s'en resorte;
Sun desir li feseit entendre
Qu'il deveit a Deu sun vu rendre;
E que, s'il ore nel feseit,
Ne saveit s'il mais le fereit.
D'altre part li diseit pitie
Qu'il fereit trop cruel pechie,
Si n'en volsist aver merci
De lur dulur e de lur cri.
Ore ne sout il a quel fin traire;
Mais Deus requiert qu'il lui duinst faire
Co que plus li seit acceptable,
E al poeple plus profitable.

The king determines to await the opinion of the Pope.

Dunc ad li reis a sun avis
Un prophitable cunseil pris:
Qu'il del tut ne remaindreit,
Mais sun eire purluignereit,
Des que il en peust saveir
De l'Apostoile le voleir:
Sulunc lui en vuldra ovrer,
U del remaindre u del aler,
E co qu'il en cunseillereit
Ad bon curage le freit.

---

v. 61. *enorter*, i.e. *enhorter*, to exhort. *Inhortari.*

v. 62. *que s'en resorte*, to abandon it.

v. 69. *volsist* is the 3rd pers. sing. imperf. subj. of *vouloir.*

v. 78. *eire*, journey. (?)

VITA ÆDUUARDI REGIS

QUI APUD WESTMONASTERIUM REQUIESCIT.

FROM MS. 526 IN THE HARLEIAN COLLECTION

IN THE

BRITISH MUSEUM.

VITA ÆDUUARDI REGIS QUI APUD WEST-MONASTERIUM REQUIESCIT.

Prologue. Dialogue between the Poet and the Muse.

POETA.

SURGENS Musa tuis comitata decenter alumnis,
  Sopitum longa solve quiete larem.
Qui terras coxit Sol, a torrente retorsit
  Mitis equos Cancro, orbe sub occiduo.
Succendens Chelas, ad tædia longa tenebras
  Extendit noctis prodigus excubiis.
Longa quies calami dissolvit mentis acumen:
  Canitiemque sui cera veterna dolet.
Nos tenues rebus dilapsis pluris egemus
  Quos reparare solet spes tua; surge, soror.

MUSA.

Asto pro foribus, limen custodia nostra
  Servat, nec somnus nec sopor ullus adest.
Verum tu quem tot circum latratibus urget
  Multorum livor, immoderate furens;
Vel cujus miseri paupertas, libera certe,
  Ictibus assiduis tundit utrumque latus;
Miror quid dormis, tua vel tot commoda spernis,
  Cum tibi nos fida suppeditemus ope:
Ergo neglectas post tempora longa tabellas
  Cum graphio repetens, accipe quid jubeam.
Materies servata tibi condigna relatu,
  Summis gesta viris, hactenus occuluit.

The Muse exhorts the Poet to write.

Hanc assigno tibi sub primatu referendi;
Quisquis post temptet, sane secundus erit;
Ore tuo dicet, legati functus honore;
Aures huic pateant, cetera cuncta tibi.

POETA.

Sentio jam dudum quem me conaris ad usum,
Intentum fieri officiosa monens:
Tu, quæcunque voles, jubeas servire volenti,
Si tamen ad laudes attineat dominæ,
Cui me vovisti specialius, ac monuisti
Ut nostros casus respiceret propius.
Respexit miserans, miserata manum dedit, et sic
Stare jubet, casum ne subeamus item.
Compos promissi, fallacis nescia dicti,
Dum vivit, certe vivimus; id satis est.
Illa pedes fixit, nos ut de morte reduxit,
Et simul abjectos restituit calamos.
Vovimus hos illi per secula sic famulari,
Ut quicquid referant, laus et honor sit ei.
Nunc dicenda doce; simili, te præduce, voce,
Discipuli studio, subsequar ut potero.

MUSA.

Et cujus laudi devotius organa nostræ
Omne clientelæ personat obsequium?
Huic citharæ jubilos lyrico modulamine mixtos
Intonat ipsa novis musica nostra modis;
Hanc Euterpe, Clio, Polymnia, concelebrando
Gratificant mundo carmine perpetuo:
Hanc tu, dum vivis, grandi merito celebrabis,
Affectum cujus hac cumulamus ope.
Vatibus exclusis, cessantibus atque poetis,
Ædwardi regis carmine primus eris.
His subject to be the glory of King Edward:
Hunc dic Anglorum regem, forma speciosum,
Corporis atque animi nobilitate bonum:

Ejus ut adventu depresso secula luctu
Aurea mox Anglis enituere suis;
Ut post bella David pax succedens Salomonis
Lethæo gemitus pressit in amne graves,
Undantesque suo diffudit prodiga regi
Divitias cornu copia munifico;
Ut procul, hoc vivo, tanto duce, rege, patrono,
Hosticus absistat terror et ira tumens;
Floreat ut canis niveo candore venustis, p. 2.
Virtutis speculum, gratia multa Dei.
Ipsius huic lateri depingis imperiali of the Queen,
Quæ sociata viget, hæc tua spes et opes.
Altera pars hominis, species eadem probitatis;
Altius ingenium, consiliumque[1] citum;
Convenit nusquam terrarum par sibi quicquam;
Corpore nam gemino unus habentur homo.
Hanc, licet affectum languentis posse relinquat,[2]
Dices pro merito nobiliore stilo.
Ipsius inde patrem fidei pietate cluentem and of her father Godwin.
Scribes Godwinum jura beasse ducum;
Ac velut Elysii fons unicus irrigat orbem,
Progenitis ex se fluminibus quatuor,[3]
Fetibus ut variis fecundent viscera terræ,
Ac foveant proprio condita plura sinu;
Sustinet Anglorum pietas sic cœlica regnum,
Hoc duce progenitis pignoribus quatuor,[3]
Quorum tum cordis, tum corporis inclita virtus,
Diversis opibus sufficit imperium:
Horum discreta serie dices probitatem,
Quos actu proprio præstiterint titulos.
Carmine germano germanos plenius actus
Alternans, operis ordine pone modum.
I, ne continuo lædatur musica cursu, He is to write partly in verse and partly in prose.
Interdum proso carmina verte gradu;
Pagina quo vario reparetur fessa relatu,
Clarius et pateat historiæ series.

[1] MS. *conciliumque.*

[2] This line means, "Although power fails the affection of the loving one," *i.e.* "Though your ability is not equal to your love."

[3] MS. *quattuor.*

[POETA.]

Nil mihi gratius est horum quam dicere laudes
A quibus et primum protegor a domina.
Nunc accingamus, sed nobiliore cothurno;
Utque mones proso tramite pergo viam.

Character of Godwin.

VIRGA æquitatis Dei ubi quod sibi displicuerat in populo detersit per pressuram Danorum, regnumque cessit Cnuto regi vario eventu bellorum, inter novos adepti regni principes regio ascitos lateri, hic Godwinus cujus supra meminimus, cum consilio cautissimus, tum bellicis rebus ab ipso rege probatus est strenuissimus. Erat quoque morum æqualitate tam cunctis quam ipsi regi gratissimus, assiduo laboris accinctu incomparabilis, jocunda et promta affabilitate omnibus affabilis. Vocantibus autem quibusdam regni competentibus negotiis regem in gentem suam,—absenti enim rebellare paraverant collo effreni ejus abicientes potentiam,—adhæsit comes individuus per omnem viam. Hic ejus prudentiam, hic laborum constantiam, hic virtutis militiam,[1] hic attentius expertus est idem rex tanti principis valentiam, quam profundus eloquio, et si eum sibi artius asstringeret quovis decenti beneficio, quantæ commoditatis sibi foret in noviter acquisito Anglorum regno. Taliter ergo diutius probatum, ponit eum sibi a secretis, dans illi in conjugem sororem suam. Unde cum repatriaret in Angliam, feliciter actis omnibus totius pæne regni, ab ipso constituitur dux et bajulus.[2] Adeptus[3] tanti honoris primatum non se extulit, sed omnibus bonis se pro posse patrem præbuit; quia[4] quam a puero addidicerat mentis mansuetudinem, non exuit; verum hanc, ut naturaliter sibi indita, erga subditos et inter pares æterna assiduitate excoluit. Undecunque emergerent injuriæ, in hoc jus et lex

His services,

and honours.

He marries Cnut's sister [-in-law].

p. 3.

[1] This word was originally written *malitiam*, but has been altered into *militiam*.

[2] Bajulus; the first meaning of this word is *Portator, bearer*, as it occurs below, l. 464: thence it means *Pædagogus*. "Præsertim *Bajuli* dicti qui filiorum principis educationi præficiebantur, quorum summa proinde in Palatio dignitas et auctoritas erat."—*Du Cange*.

[3] MS. *adepti*, altered from *adeptus*.

[4] MS. *quam*.

impromta recuperabatur. Unde non pro domino habebatur, sed a cunctis patriæ filiis pro patre colebatur. Nati sunt ergo filii et filiæ tanto patri non degeneres, sed paterna et materna probitate insignes, in quibus nutriendis studiosius his artibus agitur, quibus futuro regno munimen pariter et juvamen in his paratur. Et quoniam circa id nostra versatur intentio ut supradictorum probitas posteros non lateat, succurrente nostræ descriptionis officio, hæc suo loco dicenda reservemus, quæque primum omittenda non sunt, enucleatius et succincte suo ordine dicemus.

Regnante supradicto Cnuto rege, floruit hic in ejus aula primus inter summos regni proceres; et agente æquitatis ratione, quod scribebat, scriptum, quod delebat, omnes censebant delendum. Et in hujus potentatus solio potenter viguit, donec et hunc regem et ejus totam stirpem, Ille qui regna pro libitu suo transfert, succidit. Succidit, inquam; quia in ejus semine reservavit, cui Anglici regni annueret virgam. Sed velut pater, flagellatis filiis jam pacatus, donaria quæ abstraxerat pie repræsentat, et ad se advocatis blandiens præstat, sic Dei pietas Anglis post gravem suæ correptionis pressuram parcens, de antiquorum regum stirpe servatum florem ostendit, utque hunc et regno et saluti suæ peterent, et vires præstitit, et animos accendit. Neque hoc tunc subito vel incerto casu dabatur, sed præmonstrante evidentibus oraculis Dei magna pietate, hoc ab omnibus petebatur. Nam quale prophetæ vaticinio dicitur: *Priusquam te formarem in utero novi te, et antequam exires de vulva sanctificavi te*[1]; tale nimirum signum præstatur et in hac re.

Antiqui regis Æthelredi regia conjuge utero gravida, in ejus partus sobole si masculus prodiret, omnis conjurat patria, in eo se dominum expectare et regem, qui regeret universam[2] Anglorum gentem. In hac voce populi non dissonat vox et voluntas Domini, quod, licet aliquo temporum decursu differat, tamen in tem- Birth of Edward.

[1] Jerem. i. 5.

[2] MS. *universum*.

pore salutis gloriosius agendum reservat. Natus ergo puer dignus præmonstratur patriæ sacramento, qui quandoque paterni regni sullimaretur solio, et præcedentium tempestatum turbinem sic suo sereno sedaret moderamine, ut pro pacis obtentu omnis illa
p. 4. hostilis vastitas et incursio excederet memoriæ. Irruente vero Danica devastatione, puer defertur[1] ad avos suos in Francia, ut cum eis ablactationis suæ transigat infantiam, vel potius ne tantæ devastationis absorbeatur fluctibus, et Anglis suis suus diu expectatus non pereat parvulus. Defluxerat ergo jam grave tempus flendi, et ex gratia Dei imminebat jam diu exoptatum tempus miserendi, quo scilicet Dei pietas *respexit in preces humilium, et non sprevit gemitus eorum, ut scriberentur hæc in generatione subsequentium, et populus qui crearetur laudaret Dominum.*[2] Dum hic fletus esset de desolato regni solio in populo Anglorum, flebat pariter Deo dilectus sanctæ memoriæ Brihtwaldus episcopus Uuiltunensium; flebat, inquam, et super talibus propitiari Dei petebat clementiam. Agebat tunc temporis excubias fletus sui in cœnobio Glestiniensi, fessusque post diutinas lacrimas soporem incidit hic vir Dei, cum ecce inter sancta sanctorum videt beatum Petrum, apostolorum primum, decentis hominis personam in regem consecrare, cœlibem ei vitam designare, regnique annos sub certo vitæ calculo determinare. Quem etiam hic poscentem de subsequentis regni regnatura posteritate, hac edocet responsione; "Regnum," inquit, "Anglorum est Dei; post te providit sibi regem ad placitum suum."

He is sent to France.

Vision of Bishop Brihtwald.

Præeunte ergo gratuita Dei clementia, reducto diu afflictis Anglis barbarica servitute redemptionis suæ jubelæo, instat potissimum supradictus dux Godwinus, ut regem suum recipiant in nativi juris sui throno; et quoniam pro patre ab omnibus habebatur, in paterno consultu libenter audiebatur. Festivo itaque univer-

Coronation of Edward.

[1] MS. above *defertur* inserts *vel transducitur.*

[2] Ps. ci. 18, 19 = cii. 17, 18.

sorum tripudio[1] mittuntur post eum duces et episcopi. Ab his prospere adducitur, ab istis alacriter suscipitur, et solio sullimandus regali, Cantiæ in ecclesia Christi consecratur christus Dei, passimque applauditur ei tam in servitutis quam in obauditionis sponsione fideli. Laudatur a cunctis, regno stabilito in dominatu nativo, et in hac vicissitudine sollennes gratias Regi celebrant altissimo. Et non soli Angli, quibus divinitus hæc præstabatur gratia, verum congaudet ex vicina germanitate universalis Gallia. Cujus principes hac exhilarati fama, amica festinant legatis suis mittere mandamina, et tanti regis amicitiam expetere cum pacis gratia. Primus ipse Romanorum imperator Heinricus, qui et ejusdem Eaduuardi regis sororem Gonhildam nomine conjugem duxerat, exhilaratus quod eum in paterna sede inthronizatum didicerat, ad conjungendas in invicem dextras legatos dirigit, munera imperiali liberalitate exhibenda mittit, et quæ tantos decebat terrarum dominos, pacem et amicitiam sibi suisque præstat et petit. Rex quoque Francorum, item Heinricus nomine, ejusdem Anglorum regis vicina carnis propinquitate consanguineus, eadem novitate plurimum jocundatus, legatis suis cum eodem exoptatum amicis utriusque pepigit fœdus. Rex etiam Danorum, licet infinita interfluentis Oceani[2] longinquitate dirimatur, legatis tamen suis longo maris terrarumque circuitu defessis, pacem et dilectionem ejus precatur, patrem eum sibi eligit, seque ut filium illi in omnibus subicit, jussusque ab eodem Anglorum rege hanc sponsionem et sacramentis jurat, et obsidibus confirmat. Ceteri quoque eorundem regum tyranni[3] et quique potentissimi duces et principes, legatis suis eum adeunt, amicum et dominum sibi suisque constituunt, eique fidelitatem et servitium suum in manus ponunt. Mittuntur singulis pro celsitudine sua ab ipso rege regalia munera, quæ ut nullius

His prosperity.

p. 5.

Embassies from the Emperor of Germany.

The King of France.

The King of Denmark.

Edward sends presents to the French nobles.

[1] tripudium, i.e. *gaudium.*

[2] MS. *occeani.*

[3] Tyrannus, i.e. *Dominus feudi, baro,* said of any nobles.

quamlibet multiplex regis vel principis unquam æquaret munificentia, regum pulcherrimus et nobilissimus Anglorum rex Ædwardus facit eisdem Francorum principibus vel annua vel continua. In principio siquidem regni sui tanta divinitus donatur claritate et gratia, ut quiescente in pacis quiete universali Britannia, cum adjacentium regnorum monarchiarumque angularibus insulis, videretur innovari in eo illud donativum divini muneris, quo[d] post bellicosum Davidis regnum terrores compescuit præliorum, et succedenti filio ejus Salomoni in solio gloriæ pacis exhibuit regnum, ut, penitus extinctis omnibus contrariis motibus, in mansuetudine viveret, suos cum benignitate regeret, et universa mundi gloria et divitiis abundantius cunctis terrarum regibus exuberaret.

Peace of the country.

Et ut statum sive formam ejusdem non prætereamus, hominis persona erat decentissima, discretæ proceritatis, capillis et barba canitie insignis lactea, facie plena et cute rosea, manibus macris et niveis, longis quoque interlucentibus digitis, reliquo corpore toto integer et regius homo. Continua gravitate jocundus, humiliatis incedens visibus gratissimæ cum quovis affabilitatis. Si ratio aliquem suscitaret animi motum, leonini videbatur terroris, iram tamen non prodebat jurgiis. Cunctis poscentibus aut benigne daret aut benigne negaret, ita et ut benigna negatio plurima videretur largitio. In frequentia vere se regem et dominum, in privato, salva quidem regia majestate, agebat se suis ut consocium. Causam Dei episcopis suis et ejus mysterii juris viris imponens, monebat ut secundum agerent causam, seculi judiciariis principibus et palatii sui causidicis præcipiens ut juste discernerent, quatinus et probitas regiam defensionem, et malitia, ubi erumperet, suam cum æquitate haberet damnationem. Leges iniquas evellens, justas sapienti consilio statuens, omnem Britanniam lætificavit, cui ex Dei gratia et hereditario jure pius rex præsedit.

Edward's personal appearance and character.

p. 6.

Verses on the presents given to the king by the barons, especially by Godwin.

Laudibus exortis hinc grates concinat orbis,
Et resonet mecum tua musica gaudia rerum;
Quæ lux de cœlo rutilans in rege novello
Anglis illuxit, gemebundaque corda resolvit;
Has quoque comitias qua lætitia celebrarunt
Festivi proceres, certatim dona ferentes,
Agnovere suum regem, magnumque patronum.
Multa dedere quidem, verum supereminet omnes
Larga ducis probitas Godwini munere talis:
Scapha gravis, longo laterum compage reducto
Verticibus binis, sinibus stabat Tamesinis:
Sedibus æquato numerosis ordine lato,
A media navi despecto vertice mali,
Centum bis denis aptata minacibus heris.[1]
Aureus e puppi leo prominet; æquora proræ
Celsæ pennato perterret corpore draco
Aureus, et linguis flammam vomit ore trisulcis.
Nobilis appensum pretiatur purpura velum,
Quo patrum series depicta docet varias res,
Bellaque nobilium turbata per æquora regum.
Antemnæ gravidus stipes roburque volatus
Sustinet extensis auro rutilantibus alis.[2]

* * * * * *[3]

et rei quam tractamus et eis quibus hac historia famulamur. p. 7.

Comparison of Godwin's four children with the four rivers of Paradise.

Felix prole pia dux, stirpe beatus avita,
His quatuor[4] natis dans Anglis pignora pacis.
Prodit gemma prior, variæ probitatis amatrix,
In medio regni, tanto duce filia patre
Ædʒit digna suo, regi condigna marito,
Cujus consilio pax continet undique regnum,

[1] *Heris* must be from *herus, master*, in spite of the false quantity. It may be defended by the expression κώπης ἄναξ, Œsch. Pers. 378. Eur. Cycl. 86. But the two previous lines are very obscure.

[2] Compare this account with that in Florence of Worcester, under the year 1040, who represents the ship as a present from Godwin to Hardecnut. This last is most probably the truth.

[3] One leaf (at least) is lost here.

[4] MS. *quattuor*.

Atque cavet populus violent ne fœdera pacis.
Sic de fonte tuo, Paradise, latentibus uno
Derivas orbi signis in quattuor amnes
Sufficienter aquas, vegetent ut viscera terræ,
Atque statum vitæ foveant hominum pecorumque;
Seque una laudant utero generata potenter
Pignora dissimili partu generis variati
Corpore, voce, loco, spatio quoque, tempore, motu.
Aera conscendit pars hæc hærendo supernis,
Spemque sui generis nido fovet arboris altæ;
Illa profunda petit tranans inimica voratrix,
Damna suæ stirpis faciens, truncumque parentem
Pendit ab ore tenens, dum certo tempore vitæ
Flatus vivificans animal de non animata
Matre creat; studet inde suis resoluta rapinis.
Felicem mundum, si[1] servent flumina cursum
Quæque suum, proprias sic fecundantia terras
Fœdere servato, statuit quod cœlicus ordo!
Ridebunt[2] mediis candentia lilia campis;
Capparus auricomis rutilabit in æquore cirris,
Ver quoque purpureis decorabit[3] prata ligustris,
Aeriæ torvo spectabunt lumine quercus
Subjectas late terras devictaque regna,
Cum per mellifluos montes et prata gregatim
Depascentur apes; salvo secura labore
In laribus propriis jam nil, formica, timebis.
p. 8. Quod si turbinibus commotis livor iniquus
Ruperit hoc pactum, heu quanta ruina sequetur!
Antiquumque Chaos rursum miser orbis habebit.
Solventur celsæ rupta radice cupressi,
Sublimesque ruent confracto vertice pinus,
Alta cadet cedrus languentibus undique ramis;
Et quæcunque sinu proprio pretiosa fovebat,
Hic furor hostiles violenter capta per urbes
Plenius ingratis cumulabit munera terris.

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[1] MS. *fervent.*
[2] MS. *videbunt.*
[3] MS. *decorabit*^{o}, i.e. *decorabitur.*

Ordo narrationis hujus necessario expostulabat quædam superius expetere, ut textus subsequentium a necessaria non oberret veritate. Cum prædictus sanctæ memoriæ Ædwardus rex repatriaret a Francia, ex eadem gente comitati sunt quam plures non ignobiles viri, quos plurimis honoribus ditatos secum retinuit idem rex, utpote compos totius regni, ordinariosque constituit secretorum consilii sui, et rectores rerum regalis palatii. Inter quos convenerat abbas quidam Rodbertus nomine, qui trans mare monasterio præfuerat Gemeticensi, quique potissimum, ut aiunt, regi semper astitit a secretis, ejusque consilio plurima tum digna tum indigna in regno contingebant, ut sese mundus habet eventibus variis. Emigrante autem episcopo Lundoniæ, regio favore successit hic in sede ejusdem pontificalis cathedræ, et suscepta tanti provectus auctoritate, immersit se altius quam necesse erat in disponenda regalium consiliorum et actuum serie; adeo etiam ut secundum quod dicitur, *Corrumpunt mores bonos colloquia mala*,[1] ex assiduitate colloquiorum ejus rex cœpit post habere consilia utiliora. Unde etiam, ut vulgo fit, quam plures regni sui proceres culpa offendit aliena, talibusque ex causis paulatim cœpit turbari ejus res publica, cum obeuntibus possessoribus suis evacuatas dignitatum sedes hi optarent suis, illi distraherent alienis. Dum sic regalis curia ea agitaretur tempestate, e seculo excessit Edzinus archiepiscopus Cantiæ. Adoleverat autem in eadem Christi ecclesia, a tenero ungue monasticis educatus disciplinis, ex supradicti ducis Godwini stirpe, quidam monachus Aelricus nomine; vir scilicet secularis industriæ et plurima in mundanis rebus præditus sagacitate, non minus quoque in eadem dilectus congregatione. Quem tam totius ecclesiæ universales filii, quam ipsius monasterii monachi, in archipræsulem sibi exposcunt dari, huncque et affectu communi et petitione[2]

Frenchmen brought into England by Edward.

Rodbertus of Jumièges, Bishop of London.

His influence with the king.

Death of Archbp. Edzinus (A.D.1050). p. 9.

Election of Aelricus by the monks of Canterbury, and

1 Cor. xv. 33.

[2] MS. *petitioni* altered from *petitione*.

petition to the king through Godwin for its confirmation.

eligunt præesse regulari. Mittunt etiam ad supradictum Godwinum, qui regio favore in ea dominabatur parte regni, commonent eum generis sui, precantur ut ex affectu propinquitatis regem adeat, et hunc utpote in eadem ecclesia nutritum et secundum canonica instituta electum sibi pontificem annuat. Promittit fideliter pro viribus suis dux inclitus, regemque adiens innotescit petitionem et electionem ecclesiastici conventus. Sed quia, ut supra diximus, pius rex aurem magis accommodabat adversæ parti illis diebus, a conatu petitionis suæ idem dux est repulsus. Rodbertus vero Lundoniæ sede relicta, in Cantianam commigrat ecclesiam, regis munere archiepiscopus, totius ecclesiæ filiis hanc injuriam pro nisu suo reclamantibus.

The petition refused. Rodbertus Archbp. of Canterbury.

Compos tandem desiderii sui, idem archipræsul in adepta summi honoris dignitate, cœpit eundem ducem totis viribus et conatibus irritare et adversari. Et quia apud regem pro reverentia ordinis supremi a secretis loco stabat principali, frequentibus eum infestabat consiliis, et a secundis expositum nonnullis interdum incommodabat damnis. Accedebat autem ad exercendos odiorum motus pro episcopo in causam justam quod terræ quædam ducis contiguæ erant quibusdam terris quæ ad Christi attinebant ecclesiam. Crebræ quoque erant inter eos controversiæ, quod eum dicebat terras archiepiscopatus sui invasisse, et in injuria sua usibus suis eas tenere. Ferebat autem idem industrius dux incautius furentem episcopum pacifice, tum pro regis honore, tum pro gentis innato more, quod nihil agant festine vel facile, sed ex consilio plurima visa præcipitatione per se expectant vel diffluere vel perire. Coquebat tamen vehementius quosdam suorum illa ducis injuria, et nisi ejus obsisteret prohibitio, gravi episcopum persæpe multassent contumelia. Et licet hoc per se evidentius expertus esset, non quievit tamen, sed insaniæ insaniam addens, omni conatu regis animum in illum evertebat, eumque dolo in regem irruere co-

Quarrel between the Archbishop and Godwin.

nari ut quondam in ejus fratrem, credere persuadebat. p. 10.
Quodque superius, materie non inferente, dictum non est, habuerat idem rex Aedwardus germanum fratrem Aelfredum nomine, qui, defuncto utrorumque vitrico rege scilicet Cnuto,—cum, agentibus Danis qui tunc temporis in regno potentes et factiosi habebantur, quidam filiorum ejus Haroldus, obliquo ut aiunt, sanguine, ei natus, successisset in regnum, homo ut ferter, insolens et non bonarum artium,—Britanniam cum armatis paucioribus Francis inconsultius ingressus, superque patrio regno adipiscendo cum ageret incautius, jussu prædicti regis perperam aiunt captum et ad mortem usque cruciatum; comites vero, ut aiunt, dolo exarmatos, quosdam interemptos, reliquos victoribus in servitium datos. Intendebat itaque, ut supradiximus, Rodbertus Archiepiscopus in aurem regis hoc scelus fraternæ necis et totius cladis suorum consilio actum esse ejusdem gloriosi ducis, quod eo quoque tempore, ut superius, regalium consiliorum erat bajulus,[1] persuadebatque in quantum poterat eum eodem modo etiam ipsius regis Aedwardi gnati sui perniciem intendere, effeceratque continua persuasione hoc certius quam par esset regem credere.

Death of Alfred, brother of Edward, attributed to Godwin by Rodbert.

Ergo perturbato rege de talibus plus justo, convenerunt de tota Britannia quique potentes et duces Glaucestræ regio palatio, ubique eo querimoniam talium habente, perlata est [in] insontem ducem tanti criminis accusatio. Quod ubi per quosdam fideles comperit, missis legatis pacem regis petivit, legem purgandi se de objecto crimine frustra prætulit. Nam adeo super hujus sceleris fide animum rex induxerat, ut nec verbum aliquod oblatæ purgationis audire posset. Convenerant siquidem eo Siwardus dux Northumbrorum, Dana lingua *Digara*, hoc est fortis, nuncupatus; Leofricus quoque dux, vir scilicet eximius, ut plurimum

Formal accusation of Godwin.

[1] Bajulus, i.e. *instructor*, v. note l. 116.

Deo devotus ; Alfgarus etiam ejusdem ducis Leofrici filius. Frustra ergo cunctis enitentibus ut fœda accusatio in legem transfer[r]etur judicii, ab eo palatio commigravit regalis curia Lundoniam. Dux quoque insons et fidens de propria conscientia semper immuni a tanto scelere, e diverso adveniens cum suis, assederat extra civitatis ejusdem flumen Temesin, loco mansionis propriæ, unde item legationes mittens petiit ne præjudicium innocentiæ suæ inferretur a rege, agebatque se omnibus modis paratum ad satisfaciendum regi, et cum jure et ultra jus, ad nutum voluntatis suæ. Elaborante ergo Stigando tunc quidem Wintoniæ solii[1] episcopo,
p. 11. postea pariter Cantiæ archiepiscopo, qui etiam tunc medius ibat, procrastinata est judicii [dies][2] dum rex suorum uteretur consilio. Instabat interim hostiliter Rodbertus Archi[episcopus][2] ducis impedimento, eoque agente tandem a rege prolata est in ducem hæc indissolubilis causæ quæ agebatur diffinitio : *Illum scilicet a rege tunc primum posse sperare pacem, ubi ei reddidit vivum suum fratrem cum suis omnibus et quæ eis viventibus*[3] *vel interfectis ablata sunt cum integritate eorum.* At ubi dux ad impossibilitate[m] causam suam agentibus adversariis videt urgueri, flente nimium episcopo Stigando qui hujus legationis mœrens bajulus[4] erat, reppulit a se mensam quæ astabat, equis ascensis viam
Flight of Godwin. ad *Bosanham* maritimam celerius tetendit. Ibi ergo paratis navibus exulari coactus, dum fideliter et cum lacrimis petiit ut sic vitam et viam ejus in mari et in illo regeret exilio, quemadmodum fidelis fuerit domino suo Regi Aedwardo et immunis extiterit ab omnibus his unde tantorum odiorum prodierit occasio. Postquam taliter peroravit innocentiæ suæ meritum, cunctis flentibus admodum cum conjuge et liberis et omnibus quæ
He is received by Baldwin, illius erant ad manum, flante prosperiori vento pervenit

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[1] MS. *solius.*
[2] The MS. is torn here.
[3] MS. *uiuù.*
[4] v. note l. 116.

ubi tendebat, ad antiquum Anglicæ gentis amicum comitem Balduyinum. Adhuc quoque non desistente archiepiscopo, verum ejus dementia agente, tota nocte subsequuntur a regis palatio quam plures armati, ut prædictum ducem interimerent, si intra regni terminos posset comprehendi. Quod quia Dei pietas frustravit, in majorem insaniam eundem episcopum accendit. Nam ut ne qua pars prosapiæ ejus regio adhæreret lateri, ad parandam salutem rerum patriæ omne consilium intendit, ut etiam ipsa regina, ejusdem ducis filia, dissociaretur a rege, contra jus religionis Christianæ. Cui consilio licet rex non obsisteret, moderatus est tamen causam divortii, hanc prætendens honestatem, ut Wiltunensi[1] monasterio, quo educata erat, præstolaretur tantorum turbinum regni quietem. Sic ergo cum regio honore et imperiali comitatu, mœrens tamen perducitur ad septa cœnobii Wiltunensis, ubi per annum ferme in orationibus et lacrimis diem expectabat salutis. Qui dolor altius pervenit ad animam frequentibus palatinis, magisque læsit quam etiam discessus ipsius ducis. Nec mirum; erat enim in omnibus regalibus consiliis, ut ita dicamus, moderatrix et quoddam principium totius honestatis, et quod regem deceret potissimum præferens [laud]ibus[2] et omnibus divitiis;

Count of Flanders.

Endeavours of the Archbishop to procure a separation between the King and Queen.

The Queen sent to the Monastery of Wilton.

[C]oncine, musa Soror, super his miserabile carmen,
Qualiter ille Dei vir, qui supra Paradisi
Limpidus est dictus fons, clarus corde fideli,
Turbidus extiterit Scyllæi sorde veneni;
Et cum nulla prius de tanto culpa reatu
Præcessit sceleris, cur pondus inhæserit illi.
Pœna premit culpæ plures quam non meruere;
Clarius hinc meritum probat hos terrore repulso,
Et quanto quivis devotior esse probatur,
Tanto majores pressuras ferre notatur.

p. 12.

Address to the Muse.

Sufferings of the innocent through slander.

[1] MS. *Wiltunensis.*

[2] The MS. is torn here.

Num vitæ plenam meritis ad saxa Susannam [1]
Usque legis ductam, cum pura mente repulsam
Quæsiti sceleris dederit? num præteris [2] illud
Quod puer Hebræus, cœlesti munere [3] fretus,
Dum peccare timet, peccati munera [4] perfert?
Ipse Deus noster vera de Virgine natus
Ad nos descendit sine crimine, non tamen absque
Suppliciis mundi, passus quam plura, recessit;
Plena est tam novitas horum quam prisca vetustas;
Sic fieri sæpe sunt exemplaria mille.

Godwin's reception by Baldwin.

Susceptus est ergo inclitus dux Godwinus ab ipso comite Balduino cum magno honore, tum pro antiquæ fœderationis jure, tum pro multorum ipsius ducis beneficiorum vicissitudine. Acciderant hæc in ipsis nuptiis filii sui ducis Tostini, quando sortitus est uxorem Juthittam, neptem ipsius clarissimi regis Aedwardi, et sororem prædicti comitis Baldewini. Unde accidit, ut nimis indigne post calicem exultationis, poculum quoque ei propinaretur et mœroris.

Marriage of Tostin with Juthitta.

p. 13. Flight of Harold and Leofric into Ireland.

Porro filii ejus Haroldus et Leofricus tran[s]fretaverant [in] Hiberniam, ut, inde adducta militari copia, patris ulciscerentur injuriam. Contigit etiam hæc Anglici regni commotio circa Kalendas Octobris, hiematique sunt hi a comite Balduino in Flandriam, illi vero a rege Dermodo in Hiberniam. Et quoniam supradiximus eum ab omnibus Anglis pro patre coli, subito auditus discessus ejus exterruit cor populi. Ejus absentiam sive fugam habuere perniciem suam, interitum gentis Anglicæ, excidium insuper totius patriæ. Unde felicem se putabat qui post eum exulari poterat. Quidam post eum vadunt, quidam legationes mittunt, paratos se, si velit reverti, eum cum violentia in patria suscipi[5], pro eo pugnare, pro eo, si necesse sit, velle se pariter occumbere. Et hoc accitabatur non clam vel privatim,

Popularity of Godwin in England.

[1] MS. *Sussannam.*
[2] MS. *præterit.*
[3] MS. *munera.*
[4] MS. *munere.*
[5] *In patriam suscipere* would seem to be the true reading.

sed in manifesto et publice, et non modo a quibusdam sed pæne ab omnibus indigenis patriæ. Et cum tanto totius regni peteretur affectu et desiderio vir spectabilis fidei et virtutis et tanto lacessitus obprobrio; mittit tamen adhuc pacem et misericordiam petere a rege domino suo, ut sibi liceat cum ejus gratia ad se purgandum legibus venire coram eo. Hoc quoque pro ejus dilectione et suo officio missis legatis suis, rex petit Francorum, et ipsum cum quo hiemabat idem persuadebat marchio Flandrensium. Sed et illi hoc suggerebant satis frustra; obstruxerat enim pias regis aures pravorum malitia.

His attempts at a reconciliation with Edward.

At ubi videt se strennuus dux perperam labefactari, et iniquorum factione sibi ad nullam juris legem accessum dari, memor antiquæ virtutis et tot laborum pristinæ juventutis, mediante proxima æstate, parata multiplici classe in fluvio Hysara, profundum invadit æquoris et flante prospero a medio Oriente vento, portum subigit Britannici littoris. Occurrunt omnes quotquot navi poterant Orientales sive Australes Angli, occurrunt, inquam, omnes ei, sicut filii suo diu exoptato patri. Quo tempore eadam fama concitati, occurrunt ei ad Hiberniam duo prædicti filii sui cum magna manu navali, et ab ipsis Occidentalium Britonum sive Anglorum finibus usque quo dux consederat, ferro, igne, et abducta præda omne regnum sunt devastati. Fit magna invicem lætitia patris et fratrum se mutuo conspicientium, et de exactis laboribus et periculis suis ad invicem reverentium. Pelagus operiebatur carinis, cœlum densissimis resplendebat armis. Sic tandem mutua ex hortatione militibus confirmatis, permenso Cantiæ, ut aiunt, mari, longo navium ordine alveum intrant Temesis fluminis.[1]

Godwin collects a fleet, and lands in England.

His sons invade England.

p. 14.

Audito itaque rex ejus violento et absque ejus nutu in regnum suum ingressu, quanquam fidem referentibus non accommodaret, tamen cum militari copia qua poterat Lundoniam venit, utque acri erat animo

The king comes to London with a military force.

[1] MS. *fluminibus.*

et promtissimæ strennuitatis, ingressum civitatis qua tendebat, prohibere temptabat. Sed omnis civitas duci obviam et auxilio processit et præsidio, acclamantque illi omnes una voce prospere in adventu suo. Et quoniam facultas undique superiores vires amminis- 585
trabat, hortabantur quam plures, ut etiam in ipsum
Loyalty of Godwin. regem irruerent. Verum fidelis et Deo devotus dux verbis et nutu admodum abhorruit: "Dum," inquit, "fidelitatis suæ in corde meo habeam hodie testem, me scilicet malle mortem, quam aliquid indecens et 590
iniquum egerim, vel agam, vel me vivo agi permittam in dominum meum regem." Et ab hujusmodi conatu fortiter perturbatis omnibus, viso rege protinus abjectis armis ejus advolvitur pedibus, orans suppliciter ut in Christi nomine, cujus signiferam regni coronam ges- 595
tabat in capite, annueret ut sibi liceret purgare se de objecto crimine, et purgato pacem concederet gratiæ
Reconciliation of Godwin with Edward. suæ. Rex itaque coactus tum misericordia et satisfactione ducis, quem utique videbat sibi satis, si uti vellet, superiorem armis, tum vero destitutus imprimis 600
fuga archipræsulis et suorum multorum verentium aspectum ducis, qui scilicet auctores fuerant illius concitati turbinis, devictus quoque precibus supplicantium, redditis armis suis, cum duce in palatium processit, ibique paulatim defervente animi motu sedatus, sapi- 605
entium consilio usus, duci osculum præbuit, offensas omnes donavit, gratiam quoque suam tam sibi quam omnibus filiis suis integre annuit. Modico exinde interfluente tempore mittitur æque regio, ut par erat, apparatu ad monasterium Wiltunense, et ut fugatis imbrium 610
sive tempestatum condensis nubibus redditur cœli sere-
Peace of the country. nitas, vel jocundus splendor solis, sic ab omni motu sedato regno, reducitur regina, ejusdem ducis filia, ad
The queen brought back. thalamum regis. Unde post tam grande malum absque sanguine sedatum ducis sapientia, sollennis celebratur 615
lætitia tam a palatinis quam ab omni patria.

p. 15. Tu quoque pange modos versu saliente canoros,
Godwin's conduct to Edward Læta diu mecum pro tanto fœdere rerum.
Sic fortis David, sic regi parcere novit,

compared with David's to Saul.

Spiritus ille Dei nequam quo tempore regi
Infestus sævit, cithara pulsante recedit.
Quod co[m]plexus opus, servit citharista decorus,
Et feriente lyra refugit vexat[io] dira.
Regius inde gener devicit bella potenter,
In thalami pretium sternens præputia gentum,
Qua belli pallaia[1] regis delectus in aula
Præstat primatum referens a rege secundum.
Cui dum crevit honor, concrevit undique livor;
Ex probitate sui tenduntur pluribus uni
Insidiæ vicibus, quas miles vitat avitus,
Auctior adque fugam, petat aut si res sibi pugnam.
Ergo timens fraudem latitat, sed livor eandem
Sæpius innectit profugo. Deus at pie munit,
Inque manus illi regem ligat. Ille favori
Devotus tanto, decernit parcere christo:
Millibus armatis loca per suspecta locatis,
Quærit idem David, rupes quem concava claudit.
Hanc, causa ventris moti Saul ipse, latentis
Quem jugulare parat, solus rex nescius intrat.
"Ecce dies si vis," inquit manus addita David,
"Qua datur ulcisci tibi jam super hoste furenti
In te. Ne jugulum tardes huic, exere ferrum;
Si per te non vis, en nos." "Nolit Deus," inquit,
"Ut christum domini disperdat dextera nostri.
State procul jubeo, citius desistite cœpto;
Nos hunc non capimus, sed nos probat arbiter altus.
Inque sui christo devotior esse probabo.
Morte sui mortis[2] ruat aut hostilibus armis,
Et nos insontes conservet dextra Tonantis."
Hæc ubi dixit, clam conscidit clamidis oram.
Tutior inde David post tergum[3] clamat euntis,
Seque potestatem necis invenisse perorat.

[1] i.e. παλαιᾷ. These lines would be in English, "Where chosen in the ancient halls of the king, he stands forth conspicuous bearing military honours, second only to the king."

[2] Sic MS. If *morti* be read for *mortis*, the line may be construed, "Let him rush to death by suicide or hostile arms;" i.e. if *morte sui* can mean suicide; *sua* for *sui* may possibly be correct, supposing the scribe's eye to have been caught by *sui* in the previous line.

[3] MS. *postergum*.

Tendit item per castra viam diffusa; sepulto
Rege sopore gravi, solo comitante Abysai,
Et compos vitæ regis parat ille ferire;
Sed perturbat item fideique docet pietatem,
Ne sub eo pereat, quem crismatis unctio sacrat;
Ecce manu fortis David ad scandala mortis
Horruit in regem, pacem complexus eandem.

p. 16. Death of Godwin.

Reconciliatis ergo duce et ejus filiis cum rege, et omni patria in pacis tranquillitate conquiescente, secundo post hæc anno obiit idem dux felicis memoriæ, exequiisque suis in luctum decidit populus, hunc patrem, hunc nutricium suum regnique, memorabant suspiriis et assiduis fletibus. Tumulatur ergo condigno honore in monasterio, quod nuncupant veteri[s] Wintoniæ, additis in eadem ecclesia multis ornamentorum muneribus et terrarum reditibus pro redemptione ipsius animæ. Subrogatur autem regio favore in ejus ducatu filius ejus major natu et sapientia Haroldus, unde in consolationem respirat universus Anglorum exercitus. Virtute enim corporis et animi in populo præstabat ut alter Judas Machabæus, amicusque gentis suæ et patriæ vices celebrat patris intentius, et ejusdem gressibus incedit, patientia scilicet et misericordia, et affabilitate cum benevolentibus. Porro inquietatis, furibus, sive prædonibus, leonino terrore et vultu minabatur gladiator justus. Nec multo post tempore occubuit etiam moriens Northumbrorum dux Sipardus, cujus meminimus supra, sepultusque est in ea quam ipse a fundo construxerat in beati Olavi regis et martyris [nomine] ecclesia.[2] Agentibusque amicis potissimum autem et pro merito hoc ejus fratre Haroldo duce et ejus sorore regina, et non resistente rege ob innumera ipsius fideliter acta servitia, ducatum ejus suscepit Tostinus, vir scilicet fortis et magna præditus animi sagacitate et sollertia. Et quoniam occasio se intulit, de his duobus fratribus vitam et mores actusque eorum notitiæ subsequentium pro captu ingenioli nostri inno-

He is succeeded in his dukedom by his eldest son, Harold.

Death of Siward, duke of Northumberland.

Tostin succeeds to his dukedom.

[1] MS. *eccleste.*

tescere cupimus. Quod non agere velle non putamus absque re: tum pro operis serie, tum ut exempla imitabilia habeant ii qui in eorum successerint posteritate. Uterque satis pulchro et venusto pollebat corpore et, ut conicimus, non [in]æquali robore, non disparis audaciæ. Sed major natu Haroldus procerior statura, patris[1] satis infinitis laboribus, vigiliis, et inedia, multa animi lenitate et promtiori sapientia. Multum obloquia perferre, nam non facile prodere, non facile quoque, et in civem sive compatriotum,[2] ut reor, nusquam, ulcisci. Cum quovis, quem fidelem putaret, interdum communicare consilium operis sui, et hoc interdum adeo differre si debet duci,[3] ut minus conducibile a quibusdam videretur fore suæ commoditati. Porro de vitio præcipitationis sive levitatis, quis hunc vel illum sive quemvis de Godyino patre genitum sive ejus disciplina et studio educatum arguerit? At dux Tostinus et ipse gravi quidem et sapienti continentia, sed acrior paulisper in persequenda malitia, virili præditus et indissolubili mentis constantia. Consilia animi sui prius per se plurimum perspicere et eorum seriem ordinare, perspecto ex rei æstimatione exitus fine, et hæc cum quovis non facile communicare. Interdum quoque in his adeo factiosus caute, ut actus ejus videretur consilium prævenire, et hoc in mundi theatro illi sæpius contingebat prospere. Cum largiretur, liberali effundebat munificentia, et frequentius hoc hortatu religiosæ conjugis suæ in Christi fiebat honore, quam pro aliquo hominum labili favore. In dicto vel facto suo sive promisso adamantinæ dinoscebatur stabilitatis, propter eandem regiæ stirpis uxorem suam omnium abdicans voluptatem, cœlebs moderatius corporis et oris sui pru-

Character of Harold.

p. 17.

Character of Tostin.

[1] This passage is corrupt; it is possible to understand it by reading *procerior statura fratris, datus infinitis laboribus, vigiliis et inediæ. Satis* cannot be correct, unless a word or two be lost.

[2] Sic MS. Another instance of this form, *compatriotos*, will be found in Muratori, *Rer. Ital. Script.*, T. xi. col. 27, which is referred to by Du Cange.

[3] This must also be corrupt. If *debebat* be read for *debet*, it might mean, *if it were of necessity protracted.*

denter regere consuetudinem. Inceptum suum uterque satis constanter urguere; sed hic fortiter, ille sapienter, hic in actu suo consum[m]ationem, ille intendebat pariter et felicitatem. Uterque interdum quædam simulare adeo egregie, ut qui eos non noverit, incertius nil æstimare poterit. At ut legentibus de eorum moribus dicatur tota summa, nulla ætas, nulla regio ejus pretii duos mortales eodem educavit tempore. Quod attentius considerans rex, eis sic in regno suo locatis omni vita sua securus utroque vixit latere, cum hic hostes repelleret a meridie, ille terreret ab aquilone. Junio-
Gyrth. rem quoque Gyrth, quem supradiximus, immunem non passus est idem rex a suis honoribus, sed comitatum ei dedit in ipso vertice Orientalis Angliæ et hunc ipsum amplificandum promisit, ubi maturior annos adolescentiæ exuerit.

Pilgrimage to Rome of Harold. At ille superior mores, consilia, et vires Gallicorum principum,[1] non tam per suos quam per se, scrutatus, astutia et callido animi ingenio et diuturniori cum procrastinatione, intentissime notaverat quidem, [ut] in eis habitaturus esset, si eis opus haberet in alicujus negotici administratione. Adeo quoque consilio suo exhaustos pernoverat, ut nulla ab eis relatione falli posset. Attentius ergo considerata Francorum consuetudine, cum ipse quoque apud eos non obscuri esset nominis et famæ, Romam ad confessionem Apostolorum processit, ibique potenti[2] munificentia veneratus sanctorum limina, per medios insidiantes cautus derisor more suo Dei gratia pervenit ad propria. Alter quoque felici
p. 18. mentis intentione cum Fausta uxore et juniore fratre
Pilgrimage of Tostin and Gyrth. suo Gyrth (eodem quem paulo superius diximus) transfretavit et per Saxoniam et superiores Rheni fines Romam tetendit. Et quæ lingua vel quis sermo digne explicabit quanta devotione et munificentia singula sanctorum loco in eundo vel redeundo veneratus sit? Romæ ab apostolico Nicholao honore quo decebat susceptus, a latere ejus in ipsa Romana synodo ab eo

[1] MS. *principium.* [2] MS. *petenti.*

coactus sedit secundus. Venerat autem in ejus comi- Aldredus, Archbishop of York, goes to Rome in order to obtain the pall.
tatu Aldredus Þirensis[1] civitatis episcopus; tunc vero a
piissimo rege Aedwardo Eboracensi Archiepiscopatu
donatus, ut ibi scilicet et regiæ legationis causam
peroraret, et usum pallii optineret. Perscrutatus ergo
qualiter ad sacros accessisset ordines, eo gratuitu confi-
tente inventus est, a primo ordinationis suæ episcopo
ad alium[2] commigrasse contra canones. Unde apostolicis
et pontificalibus decretis examinantibus et omni synodo
censente a petitione sua repulsus, non solum usum The pall is refused, and he deprived of his archbishoprick.
pallii non optinuit, verum ab episcopatus gradu dejectus
in hac confusione recedere habuit. Venerant quoque
pariter ex præcepto regis duo ipsius presbiteri, Gyso et
Walterius, viri in officio suo aptissime et excellenter
eruditi, ut a domino Papa ordinarentur episcopi.[3] Qui The company, on their departure from Rome, attacked by robbers.
feliciter et ad votum suum actis rebus cum pariter
redirent a Roma, in latrones incidunt eadem die, dis-
poliatique et deprædati, quidam etiam nudi, coacti sunt
retrorsum redire. Ibi tunc quidam adolescens Gaius
patricius nomine, de ejusdem regis Aedwardi genere, Device of Gaius to save Tostin.
miles vero et comes in eadem via prædicti ducis Tos-
tini, satis strennue egit in fidelitate domini sui. Nam
cum iret aptioribus indumentis ornatus, ut eum pro
nobilitate decebat, in ipsa peregrinantium fronte, inter-
rogatus a latronibus quis eorum esset comes Tostinus.
Ille autem continuo cujus officii essent coniciens, se
esse aiebat, et duci nutu quo poterat ut recederet in-
nuebat. Creditur pro ornatu vestium et situ corporis
ut erat egregii, et sic cum reliqua præda abducitur spe
satis inani. Ut vero ex remotiori discessu ducem in
tuto suspicatus est, perscrutatusque de variis rebus,
tandem se non esse quem putaverant comprehendisse
confessus est; licet in prima rei agnitione vitæ ejus

[1] Þirensis, i.e. *Wirensis*, of Worcester: as above, v. 679, Sipardus.

[2] MS. *aliud.*

[3] Gyso was Bishop of Wells from 1061–1088, and Walterius of Hereford till 1079. This is the same expedition as that mentioned by Aelred and the author of the French Poem, see v. 2324. Its object is there stated to be, to obtain a confirmation from the Pope of the privileges of Westminster.

minitarentur[1] periculum, postremo tamen liberius quibusdam rem quam fecerat tractantibus, non solum abire permittitur, verum etiam apud eosdem militares magno pretio et laude assignatus, suis propriis rebus donatus, et cunctorum votis prosequentibus in pace conviatur. Quodque supra intermisimus, cum causa Aldredi episcopi dux in Roma prehendinaret diutius, uxorem suam et omnem regiæ dignitatis suæ comitatu[m] præmiserat cum
p. 19. suis majoris numeri hominibus, et hi processera[n]t prospere, ignari omnium quæ contigerant subsequentibus.

Aldredus is restored to his archbishoprick, and receives the pall.

Confuse ergo et miserabiliter reversis Romana pietas indoluit, veritusque dominus Papa maxime clarissimi ducis petitionem, præsertim et rememorans gratuitam episcopi confessionem et eam quam sibi intulerant in degradatione humiliter susceptam confusionem, consultus a Romanis patribus, ne et deprædate et insuper confuse a beati Petri pietate spectabiles personæ in tanto recederent mœrore, lætificavit omnes in episcopi reconciliatione et dato pallii honore, ut scilicet in regno suo in ejusdem apostoli persisterent ampliori fidelitate et veneratione. Ducem autem consolatus est caritativa allocutione, ablatis insuper magnis xeniis ex beati Petri largitate, sicque auctum apostolica absolutione et benedictione cum omnibus dimisit in pace. Reversisque per longa interjacentium terrarum et interpositi æquoris spatia ad sua propria, congavisa est omnis Anglica, benedicens dominum qui ducit et reducit suos confidentes in sua custodia.

Return of the expedition to England.

The quarrel between Harold and Tostin reminds the author of the banquet of Thyestes, which he proceeds to describe.

Hi duo nubigenæ clarissima pignora terræ,
Roboris Herculei, felicia robora regni
Præstant Angligenis unito fœdere pacis;
Atque fide veterum partito pondere cœlum
Sustinet hinc Athlas, illinc Cyllenius heros,
Ne ruat inferius, subsidat et undique, tellus;
Hi sic Angelici junctis duo viri[bus] Angli
Servant Angligenos sub eodem fœdere fines.
Quid super his geminis turbato felle minaris,

[1] MS. *imitarentur.*

Infelix fortuna, nimis livore gemello
Thebanis accingta rogis hinc inde ministras
Funereas intenta faces furialibus armis?
Heu discors vitium fraternis cladibus ortum;
Non pudet urgueri super aucto pondere leti[1]
A primogenito primæ genitricis ab alvo
Mollius infectam germano sanguine terram:
Tu tanto gravius celas hoc crimine vulnus,
Quanto non aliam sed carnem scindis eandem,
Ultra quam valeat fari mala sive putari
Præis omne nefas. Caput es in corpore culpæ
Tu, gravis ira Dei, tu, detestatio cœli, p. 20.
Flamma prior barathri, succendis scandala mundi.
Tu post crimina sex pietatem septima lædis
Altius, errores per se quæ diluit omnes.
Priscis nota satis tua sic contagia ludis.
Invidus hic prolis fraternæ fœda Thyestes
Prandia dat fratri depasto corpore nati;
Et licet ipsa fides nondum conscenderit orbem,
Monstrans quid frater fratri, quid amicus amico,
Proximus inde suo quid debeat, hic tamen error
Credidit esse scelus, testatur sidera cœli,
Et pariter cœlum nigra fuligine tectum,
Conscia ne tanti sceleris sint: concio diva
Horruit has epulas; et tum pro crimine pœnas
Multiplicant meritis, brachium concordia reddit
Tegmine non carnis sed eburnei fortius ossis,
Quod pie servavit dum non mandenda notavit.
Fit Pelops redivivus homo per jussa deorum,
Insons transfertur cœlestibus. Inferus illos
Rupibus accensis pœnaliter occupat ignis.
Hæc quoque tempestas scindit nequissima flammas
Fratribus impositis per mutua vulnera lapsis.
Hæccine gentilis sine re descripserit error?
Doctrinæ plenum figmentum tale probatur;

[1] MS. *loeti.*

Hanc cladem reprobat scriptura vetus, nova damnat,
Atque caret venia fratris diuturnior ira.
Pro dolor enormis si tantos[1] riserit orbis
Fœdere sejunctos! Succurre, deifica custos,
Sancta fides lotis baptismate, crismate tactis
Infer signa crucis, Herebique fugetur Erinys.
Tuque[2] boni fomes primi, via prima salutis,
Nos con[n]ecte tibi per vinc[u]la fœderis almi,
p. 21. Sedans pace tua, mater, concordia sancta,
Ne de pignore regali seu stirpe fideli
Ignis perpetuam stipulam sibi rideat hostis
Collegisse suis incendia longa favillis.

Character and habits of Edward.

Regno igitur his principibus undique confirmato, benignissimus rex Aedwardus vitam agebat in securitate et quiete, plurimumque temporis exigebat circa saltus et silvas in venationum jocunditate. Divinis enim expeditus officiis quibus libenter quotidiana[3] intendebat devotione, jocundabatur plurimum coram se allatis accipitribus vel hujus generis avibus, vel certe delectabatur applausibus multorum motuum canibus. His et talibus interdum deducebat diem, et in his tantummodo ex natura videbatur aliquam mundi captare delectationem. Cetera vir Deo voluntarie deditus in squalore mundi Anglorum vivebat, et accepto tempore quam[4] assidue esset in Christiana religione strennue manifestabat. Abbates religiosos et monachos, potissimum autem transmarinos, quos devotius atque strinctius Deo cognoverat inservire, quam benigne susceperit, quam humiliter se eis in colloquio junxerit, et a se redeuntibus, quanta munificentia se illis effuderit, quæ lingua vel quæ pagina secundum rei veritatem et numerum explicaverit? Hoc omni tempore quo regnavit frequentabat, et quia hoc eum velle fama ubique diffuderat, hujusmodi hospitalitatem non frequentem modo, sed continuam

[1] *Tanto* must be read for *Tantos*, but I cannot understand the line.
[2] MS. *Tu q̊:* i.e. *quoque*.
[3] MS. *codiana*.
[4] MS. *quas*.

agebat. Tales quoque abbatibus et monachis regni sui in exemplo esse ut pius pater monebat, quibus recentior et ob hoc minus stricta monastica religio pervenerat. Inter ipsa divinorum mysteriorum et missarum sacrosancta officia agnina mansuetudine stabat, et mente tranquilla cunctis fidelibus spectabilis Christicola, inter quæ, nisi interpellaretur, rarissime cui loquebatur. Ipsa quoque regalium ornamentorum pompa qua ex officio regiæ uxoris suæ ambiebatur, tacite et temporaliter, utique satis expresse dictum sit, nulla animi delectatione utebatur, et non curaret quicquam si non tanto sumptu illi amministrarentur. Officiositatem tamen ipsius reginæ gratam in talibus ducebat, et quibusdam familiarioribus sedulitate ejus in plurimas gratias cum quadam mentis benignitate annotabat. Pauperibus et corpore debilibus multa condescendebat misericordia, et tales quam plures non solum quotidie in sua regali curia, verum per plurima regni sui loca ad necessaria vitæ habebat dispendia. Postremo in quibuscunque bonis ipse præire parabat, regia conjunx eum non retrahebat, sed potius ad provectum anteriorem hortabatur, plerumque etiam ipsa[1] præire videbatur. Nam cum ipse interdum daret, illa largiebatur, et honestate hanc intendebat largitionem, ut ad regis quoque plurimum spectaret honorem. Cui cum ex more et jure regia sedes assidue pararetur a regis latere, præter ecclesiam et regalem mensam malebat ad pedes ipsius sedere, nisi forte manum illi porrigeret, vel nutu dexteræ juxta se ad sedendum invitaret sive cogeret. Mulierem, inquam, cunctis nobilibus matronis sive regiæ et imperatoriæ dignitatis personis in exemplo virtutis et honestatis anteponendam, tam ad Christiani cultus religionem[2] quam ad mundi dignitatem servandam. Quibus cum tanta in terreno regno arrideret prosperitas, interdum tamen ex quorundam

p. 22.

Habits of the queen.

[1] MS. *ipse.*

[2] MS. inserts *ad* before *religionem.*

rebellium insidiis non levis pulsabat adversitas. Non tamen ea quæ sub tanto rege regnum debilitare[n]t, quippe quam citius per supradictos germanos duces, suos scilicet nutricios, aut sedaret, aut bellica virtute contereret. Insurrexerunt enim uno ferme tempore hinc rex Occidentalium Britonum Griphinus, illinc rex Scottorum nomine barbarus. Prior vero agente Haroldo duce Anglorum exercitum frequenter victus, postremo autem est interfectus. Sed hanc historiam, quoniam prolix[i]or est et varie multiplex et longis evolvenda relationibus, ad certiorem notitiam ex industria reservamus. Et quia his qui in hujus narrationis textu ex pondere illati laboris et singularitate industriæ suæ a nobis promittitur describi non modice sollicitudinem nostro cordi,[1] non levi quoque labore vel brevi relatione demonstrari potest ad satisfactionem lectorum, res studiose et laboriose gestas pleniter scire volentium. Alter vero primum a Sipardo duce usque ad internicionem pæne suorum devictus, et in obscenam fugam est versus; secundo ducatum agente duce Tostino cum eum Scotti inte[m]ptatum haberent, et ob hoc in minori pretio habitum latrocinio potius quam bello sæpius lacesserent; incertum genus hominum et leve, silvisque potius quam campo, fugæ quoque magis fidens quam audaciæ[2] virili in prœlio, tam prudenti astutia quam virtute bellica et hostili expeditione cum salute suorum prædictus dux attrivit, ut cum rege eorum delegerint ei regique Aedwardo magis servire quam rebellare, id quoque per datos obsides ratum facere. Hujus etiam historiæ seriem scribere nunc supersedimus; dum ad ejus evolutionem vacare donaverit indago certior et competens tempus. Omittere autem omnino vita comite et hanc et superiorem ad utrorumque ducum gloriam et honorem nequimus, quia ex eorum merito præcedente plurimum

Insurrection and defeat of Griffith, king of Wales.

Defeat of [Macbeth] king of Scotland.

p. 23.

[1] This sentence is confused, the author having apparently mixed up several different constructions.

[2] MS. *audacia*.

eis debemus. Redeamus interim ad regem Aedwardum ejusque regiam conjugem Aedgith, cui potissimum nunc hac famulamur descriptione præcedenti, et quanto studio devotionem fidei suæ exhibuerint in ecclesia Christi pro posse et nosse nostro explicemus, adjuvante gratia et propitiatione Dei.

Extra muros urbis Lundoniæ supra prædictum amnem Temesin erat monasterium in honore beati Petri, parvo quidem opere et numero, paucioribus ibi congregatis monachis sub abbate in servitio Christi; res quoque eorum usibus a fidelibus datæ tenues et ipsæ erant in amministratione victus quotidiani. Intendit ergo Deo devotus rex locum illum, tum vicinum famosæ et opulentæ urbi, tum satis apricum ex circumjacentibus fecundis terris et viridantibus prædiis, atque proximo decursu principalis fluvii a toto orbe ferentis universarum venalium rerum copiosas merces subjectæ civitati, potissimum autem ob amorem principalis Apostoli quem affectu colebat unico et speciali, eligit ibi habere sibi locum sepulchri. Præcipit deinde ex decimis omnium redituum suorum initiari opus nobilis ædificii, quod deceret Apostolorum principem, quatinus propitium sibi pararet[1] Deum post hujus vitæ cursum labilem, et pro gratia pietatis suæ et pro oblatione prædiorum et ornamentorum quibus eundem locum disponit nobilitare. Ad regis itaque præceptum opus nobiliter cœptum feliciter præparatur, nec impensa sive impendenda pensantur, dummodo Deo et beato Petro dignum et acceptum probetur. Principalis aræ domus altissimis erecta fornicibus quadrato opere parique commissura circumvolvitur; abitus autem ipsius ædis dupplici lapidum arcu ex utroque latere hinc et inde fortiter solidata operis compage clauditur. Porro crux templi[2] quæ medium canentium Deo chorum ambiret, et sui gemina hinc et inde sustentatione mediæ turris celsum apicem fulciret, humili primum et robusta

Restoration of Westminster.

[1] MS. *pararæt.*

[2] i.e. *The transepts and choir.*

fornice simpliciter surgit, cocleis multipliciter ex arte ascendentibus plurimis tumescit, deinde vero simplici muro usque ad tectum ligneum plumbo diligenter tectum pervenit. Subter vero et supra disposite educuntur domicilia, memoriis Apostolorum, martyrum, confessorum, ac virginum consecranda per sua altaria. Hæc autem multiplicitas tam vasti operis tanto spatio ab Oriente ordita[1] est veteris templi, ne scilicet interim
p. 24. inibi commorantes fratres vacarent a servitio Christi, ut etiam aliqua pars spatiose subiret interjaciendi vestibuli.

Restoration of Wilton by the queen.

At vero solus rex non operaretur; ad æmulationem ejusdem Deo acceptæ intentionis thori ejus consocia probabilis regina protrahitur. Prosequitur et ipsa e vestigio affectum regis affectu suo, devotionemque cordis sui in sancta ecclesia probat et ipsa in suæ educationis loco: Wiltuni enim tunc temporis licet cœnobium esset ancillarum Christi, chorus[2] quoque non minus antiquitatis veteri[s], ibique competenter locata veneraretur ejus æquivoca sancta Aedgith, de cujus progenie idem rex Aedwardus descenderat, lignea tamen adhuc illic ecclesia stabat. Nullum siquidem locum magis æstimavit meritum devotionis suæ labore et studio, quam eum quam meminit elaborasse in sui documento, et ibi potissimum eas virtutes addicit, per quas, ut Anglorum regina fieret, idonea inveniri meruit. Nusquam quoque credidit elemosinam magis iri salvam, quam ubi infirmus sexus et minus in ædificiis efficax altius penuriarum sentit angustiam, et minus per se ad hanc proficit pellendam. Quod clementius intendens per se, utpote qui per spiritum Dei misericordiæ visceribus affluebat, hic regio opere lapideum monasterium inchoat ferventiusque instans operarios maturat. Contendunt hinc rex, illinc regina, contentione Deo grata, in invicem quoque non in-

[1] MS. *orditum.*

[2] MS. *chorum.*

jocunda. Sed hoc tanto citius ad perfectum surrexit, quanto a sapiente regina moderatius cœptum. Nulla enim mora huic perficiendo innectitur, sed brevi elabente annorum curriculo, omnibus tanto operi necessariis et condecentibus, regio simul decore et honore nobiliter consummatur. Ad cujus dedicationem propere agendam moras non patitur benedicta virago; verum ad hanc celebritatem die statuto præmonitoque ad hoc opus Herimanno ejusdem dioceseos clarissimo et competenter erudito pontifice, sumtus qui necessarii essent parat intentissime, cum ecce diabolus invidus, persecutor totius voluntatis bonæ, ne ad perfectum prodiret, quod bene tractatum est, conatur perturbare. Nam brevi ante constitutum diem tempore flammas prædicto inicit oppido, et quicquid parati illic erat cum omnibus pæne domibus præter illud templum vasto concrematum est incendio. Sed hæc diabolica illusio non terruit mentem fidelis feminæ, nec retraxit ab ea, quam intenderat, sacri propositi perfectione. Acceleratis vero aliis amplioris opulentiæ sumptibus, cum magna episcoporum, abbatum, monachorum, clericorumque multitudine, ceterorumque fidelium concursu dedicationis celebritatem perficit devotius, novamque Dei sponsam munerat novis et regia celsitudine condignis largitionibus. Et quoniam idem monasterium amœnum occupat locum, in ejus Deo dedicata celebritate novæ Dei nuptæ cum musica symphoniarum melodia typicum concinamus epit[h]alam[i]um.

Fire at Wilton.

p. 25.

Inclita mater, ave, prolem paritura beatam,
Quam dum concipies, nulla maculabere culpa,
In cujus partu nullum patiere dolorem,
Nec numero rara mœrebis de genitura,
Intereatve tuo quisquam de ventre creatus;[1]
Sed jungere tuo per fœdera casta marito,
Æterno sociata Deo complexibus almis:

A typical epithalamium on the occasion of the dedication of Wilton.

[1] MS. *creatam.*

Cujus fusa tua sata cœlica germen in alvo
Vivificante suo reddunt de flamine sancto;
Nec partu maris lætabere sive puellæ;
Sed centum populis cunis circumdata mille,
Non quorum fletu tribulentur viscera matris,
Sed quibus angelicas clare modulantibus odas
Vel pulsu citharæ toto resonabis in orbe:
Cum pro defectu non sollicitabere lactis,
Nempe dator vitæ dives genitor Deus ipse
De cœlis escas pluit, hos ut in æthere pascas.
Nec te de numero tædet, vexantve labores;
Sed magis exoptas tot jugiter his super addi.
Tempore nec tardo tardam profers genituram,
Decursis longo tot mensibus ordine pigris.
Quotidie potius celebras natalia multa,
Certe cara tuo, quia sic fecunda, marito.
Sed nec tot natis habitacula tot variabis,
Ne cogere pati caros a te segregari,
Sed magis inlata fulchris renitentibus aula
Te coram melius discumbet læta juventus,
Quam speciosa tuæ reseras hæc claustra tabernæ.
Hæc desiderat omnis homo conamine toto;
Huc est carnis iter, huc, cordis amor, pie tendis,
In te lætari cupiens vitaque potiri.
Ps. lxxxiii. = lxxxiv. Hic passer mitis quærit sibi tecta quietis,
Turtur item modicis nidos parat anxia pullis.
O Deus æterne, felices terque quaterque
Qui resident partæ per celsa palatia vitæ.
Vir felix ille, cui perveniet favor abs te.
Hic bene dispositis gradibus de valle doloris,
Tendit ad alta Syon regemque videre supremum;
Præsta[t] hic una dies mundanis mille diebus;
Hisque manens domibus cunctis habitantibus unus
Divitias regum spernit per secla potentum;
Quod qui præsidet his, clemens justusque probatur,
Datque suis sanctis totam summam pietatis,
Insontesque bonis summi non privat honoris
Virtutum Deus, in quo speret quisque beatus.

Acta ergo hujus ecclesiæ consecratione in beati monachorum patris et institutoris Benedicti honore, anno domini millesimo sexagesimo quinto ad justitium totius patriæ, hæc regni subsecuta est perturbatio. Erat eodem tempore supradictus dux Aquilonalium Anglorum Tostinus in curia regis, diutiusque commoratus est cum eo, ejus detentus amore et jussis in disponendis regalis palatii negotiis, cum interea quorundam nobilium factione quos ob nequitias suas gravi pressserat dominatus sui jugo, conjurant in invicem in ejus præjudicio. Nec mora; domum ejus invadunt, milites ejus, qui ex inproviso aufugere nequeunt, interficiunt, postremo omnia quæ ejus erant igne et ferro in devastatione redigunt. Utque efferæ temeritatis haberent auctoritatem, caput sibi et dominum faciunt ducis Alfgari filium juniorem, ejusque fratrem natu majorem ad hanc societatem dementiæ suæ invitant; quod inter eos regiæ stirpis pueros et eundem ducem Tostinum ex veteri simultate odio erant. Nullus ergo modus fit in occasione; rapitur hic et ille ad necem etiam pro familiari odio cujusque. Quemcunque odio sui ascripserat quivis ejus contubernii, aut manifesta violentia aut ex insidiis jubetur interfici. Fit cædes multorum in Eboraca, vel Lincolnia civitate, in plateis, in aquis, in silvis, et in viis. Quicunque poterat notari quod de ejus aliquando fuerit curia, ad necis cruciatum trahitur absque controversia. Et quæ tam diu in tranquillitate pacis quieverat clarissimi ducis rigore et justitia, in familiare sui excidium versa est tota illa regio paucorum nobilium malitia. Nam antequam idem dux ejusdem regionis ducatu ex dono regis potiretur, licet antecessor ejus dux Siwardus ex feritate judicii valde timeretur, tamen tanta gentis illius crudelitas et Dei[1] incultus habebatur, ut vix triginta vel viginti in uno comitatu possent ire, quin aut interficerentur aut deprædarentur ab insidiantium latro-

Consecration of the church, A.D. 1065.

Conspiracy of certain nobles, who make a son of Alfgarus their leader.

p. 27.

Slaughter at York and Lincoln.

[1] MS. *de*, having been previously *dei*.

num multitudine. Quos pacis deificæ filius et amator eximius dux adeo illo adtenuaverat tempore, patriam scilicet purgando talium cruciatu vel nece, et nulli quantumlibet nobili parcendo qui in hoc deprehensus esset crimine, ut quivis solus etiam cum quavis possessione ad votum possent commeare, absque alicujus hostilitatis formidine. Ejecto autem eo, ad vomitum reversi sunt veteris malitiæ, amissoque freno disciplinæ, furorem adoriuntur majoris insaniæ. Nam conglomerati in infinitum numerum, more turbinis seu tempestatis, hostili expeditione perveniunt ad *Axoneuorde* op[p]idum, satis scilicet pervagati ultra mediæ Angliæ terminum. Rex vero Eadwardus, vir Deo dignus, putans indomitum vulgus solita sedare sapientia, pia per legatos illis mittit mandamina, ut scilicet quiescerent ab incepta dementia, et jus legemque reciperent de omni quam in eum demonstrare possent injuria. Deo itaque regique suo rebelles, spreta pietatis legatione, remandant regi aut eundem ducem suum citius a se et a toto Anglicæ regno amitteret, aut eos in commune hostes hostis ipse haberet. Cumque benignissimus rex item et tertio missis legationibus eos ab insana intentione diverso consiliorum conatu amovere temptaret, nec perficeret, a silvestribus locis ubi more suo causa assiduæ venationis morabatur, secessit ad *Bretheuorde* regium vicum, oppidoque regio Wiltuni proximum. Accitisque undique regni primatibus, habebat ibi consilium quid super tali negotio esset opus. Culpabant nonnulli eundem gloriosum ducem nimiæ feritatis, et magis amore justitiæ inquietos punisse arguebatur cupiditati invadendæ eorum facultatis. Dicebatur quoque, si dignum esset credere, fratris sui Haroldi insidioso, quod absit, suasu, hanc dementiam contra ducem suum aggressos esse. Sed ego huic detestabili nequitiæ a tanto principe in fratrem suum non audeo nec vellem fidem adhibere. Ipse tamen dux Tostinus coram rege ejusque frequentibus palatinis publice testatus hoc illi imposuit, sed ille citius ad sacramenta nimis (proh dolor) prodigus,

The rebels demand the dismissal of Tostin.

p. 28.

Accusations against Tostin.

Harold is supposed to have suggested them, though the author expresses his disbelief in this.

hoc objectum sacramentis purgavit. Multotiens ergo a rege per legatos consulti cum non adquiescerent, sed potius incepta dementia amplius furerent, ferro disponit eorum contumacem proterviam compescere, commotis regali edicto universis totius reliquiis Angliæ. Sed quia ex asperiori hieme jam tunc aeris incumbebat inæqualitas, tum non facile erat ad contrariam expeditionem sufficientes educere exercituum copias, et quia in eadem gente horrebat quasi bellum civile, instabant quidam ferventem regis animum sedare, et ne expeditio procederet suadere. Obluctatique diutius regem proficisci volentem non tam avertunt, quam eo invito perperam deficiunt. Quo dolore decidens in morbum ab ea die usque in diem mortis suæ ægrum trahebat animum. Contestatusque Deum cum gravi mœrore ipsi conquestus est quod suorum debito destitueretur obauditu ad comprimendam [iniquorum superbiam, Deique super eos imprecatus est vindictam.

Distress of the Queen.

At regina, quæ hinc dissidio confundebatur fratrum, illinc regis mariti impotentia destituebatur, cum consilio, quo potissimum ex Dei gratia eminebat si audiretur, non perficeret, lacrimis suis præsagia futurorum malorum plenius edocebat, quibus inconsolabiliter fusis totum palatium in luctum deciderat. Irruentibus enim ante id aliquibus adversis, ipsa præsidio adesse solebat, quæ et adversa cuncta efficaci consilio depelleret et regem ejusque frequentelam serenaret. Nunc vero peccatis exigentibus re in contrarium lapsa, ex visis præsentibus quique futura colligebant mala. At Deo dilectus rex cum ducem suum tutare non posset, gratia sua multipliciter donatum mœrens nimium quod in hanc impotentiam deciderit, a se dimisit. Qui brevi post tempore mœrentem matrem et quosdam amicorum affectus cum conjuge et lactentibus liberis plurimaque nobilium suorum manu transfretavit, et ad antiquum Anglicæ gentis amicum comitem Balduuinum pervenit.

p. 29.

Dismissal of Tostin. He takes refuge with Baldwin, Count of Flanders.

Hujus eximii principis fides et potentia tunc temporis pensabatur præcipua super omnes qui principari vide-

Power and influence of Baldwin.

bantur in Francia. Quæ attentius in eo expertus rex Francorum Henricus, ejus consilio et viribus attriverat rebelles suos quosque in finibus suis. Obiens autem tenerioris ætatulæ filios suos ei nutriendos reliquit, regnumque Francorum, dum illi in viros adolescerent, in ejus tutela commisit. Quod tunc temporis tanta curabat diligentia ut res monarchiæ suæ affligeret, illis ex suo sumptus amministrans regali affluentia. Susceptum ergo sororis suæ maritum honorifice et gratanter more suo, jussit morari et quiescere a tot laboribus in castra quod ex nomine beati Audomari inibi principaliter quiescentis nuncupatur, quod præcipuis diebus sollemnis ejus curia ibi conveniat, Brittanniæque oceanum[1] permensis primum occurrat. Hic ergo ei et domum et mansionem dedit, redditus ejusdem castri ad victus necessaria ei in manus posuit, suoque loco et vice præsidentis servituti quosque militares eidem oppido adjacentes adesse præcepit. Contigit hoc ante ipsum Domini natale paucis diebus, cum mox intra ipsos natalicios dies idem Deo carus rex Ædwardus ex contracta animi ægritudine languescens obiit quidem mundo, sed feliciter assumptus est victurus cum Deo.

He is made Regent of France.

1225 1230 1235 1240

Verses on the civil war between Harold and Tostin.

Quid, rogo, quid scribis tot circumsepta [tenebris],[2]
Celsa Clio, regum saucia morte ducum?
Quo sunt tot promissa mihi tua ditia rerum
Ordine? Nempe operis omne decus periit.
Quicquid ad ornatum calami collegimus ambo,
Dispersit nobis fraus inimica nimis.

1245 1250

p. 30.

[E]heu quid dices? vix sane decentia verba
Repperies, arto[3] undique septa loco.
Dictabas pueros regum de stirpe decenter
Moribus instructos omne boni specimen;
Et columen regni studio crevisse virili,
Elysii quatuor fluminibus similes;
Et nunc Thebaidos fœdo sub schemate carmen
Hoc opus horrenti discipulo retegis.

1255

[1] MS. *occeanum.* [2] A word is omitted by the scribe. [3] MS. *arta.*

Rebar principium lepidum deducere textum
De nimio caris corde meo dominis;
Nunc hostile nefas in fratrum viscera torrens
Confundit lætam carminis historiam.
Emathium juriis[1] civile peste regressum
Heu germana nimis pectora dura tulit.
Nec Paradysiacos virtutum cursibus amnes,
Infernale chaos sed magis hic memoras;
Usque sub extremum devoti codicis unguem
Rebamur sanctam dicere progeniem.
Nunc, ut prisca canunt, fetæ telluris in alvo
Gentibus insertis prodiit horrida stirps;
Nata neci subitæ, gravis et proportio dira
Nobis invisa, proh dolor, id tamen est.
Quis canit occiduos modulator in orbe Britannos,[2]
Gentem Caucaseis rupibus ingenitam,
Indomitam fortemque nimis regnante Griphino,
Nec jam contentam finibus Occiduis?
Ultra sed sceleris cursum tulit arma Syverne,[3]
Vimque ejus regnum pertulit Angligenum.
Donec præclari meritis [in] nomine regis[4]
Ædwardi jussis erubuit sceleris,
Cum volucres Angli sub Haroldo præside juncti
Tostini cuneis agminibusque citis[5];
Tunc usque in pavido terrore milite multo
Flammis et ferro cominus incutiunt.
Qui licet in pretio variæ probitatis avitam
Prodiderit famam militiæ celebris,
His tamen est veritus conferre manum nimis impar
Congressu, longe abdita quæque petens.

Griffith advances beyond the Severn.

His defeat by Harold and Tostin.

p. 31.

[1] Sic MS. There seems to be an allusion to Lucan, I. 1. "Bella per Emathios plus quam civilia campos." But I am unable to understand or correct the passage. Probably *furiis* should be read for *juriis*.

[2] MS. *Brittannos*. Of the meaning of the two previous lines, 1271, 2, I have no idea.

[3] Read *Ultra sed sceleris cursu tulit arma Syvernen.*

[4] It is possible to construe these lines, *Until by the well-merited commands given in the name of the renowned king Edward he was made to blush for his wickedness.* But this (as well as the word inserted in 1279) is very doubtful.

[5] MS. *scitis*.

Gnarus inaccessis scrobibus se credere miles,
Tutius hostiles involet unde acies,
Saltibus et scopulis fretus regione maligna,
Sic vexat longa lite duces geminos,
Qui non expertes rationis in ambigua re
Uno profligunt interitu patriam.
Diruitur inimica domus, redimita supellex[1]
Diripitur, prædæ regia pompa patet.
Hinc reduces Angli clara cum laude triumphi
Sub tantis ducibus hoc retulere decus.
Nam fractis ratibus quarum par non fuit usus
Hujus vel regnum oceanique[2] ducum,

A trophy sent to Edward taken in the war with Wales.

Proram cum puppi, pondus grave scilicet auri,
Artificum studio fusile multiplici,
Ædwardo regi donant sua signa trophæi,
Direptas gazas nobiliumque vades.

An allusion to the battle of Stamford Bridge.

Quis canet æquoreo vastum fervore tumentem
Humbram congressum regibus æquivocis?
Sanguine barbarico per milia multa marinos
Tinxisse[3] fluctus, flente polo facinus,
Quis demens scribet? quo mens languescit et horret
Auditus, tanti fama pudet sceleris.
Et cui nunc scribam? Reginæ quippe sorori
Non placet hæc talis pagina plena necis:
Eheu quid dicam cunctis desertus amicis,
Ut vacuo solus domate pellicanus?
Proscribam tabulas, et te, quæcunque magistra
A puero nobis sumpsimus auxilio.

MUSA.

p. 32. The poet is comforted by the Muse.

Hic mœror ratione caret; dementia mentem
Impedit, et luctus nescit habere modum.
Te propius nostris admovit nostra papillis
Delectum pietas, amplius ut biberes,
Altius et saperes non a ratione dolere.
Sed pressus nostro vincere consilio;

[1] MS. *suppellex.*
[2] MS. *occeanique.*
[3] MS. *Cinxisse.*

Nempe manent quæcunque tibi promisimus; ordo
Evolvendus adhuc nobilior superest.
Quæque manent dicenda, decent, et gloria rerum
Est in præconio Numinis ætherei.
Si non describis hostilia bella Griphini,
Vel busam[1] vetitum corporibus fluere,
Scribes Ædwardum forma merit[oque][2] decorum,
Quæ vivens gessit, quæ moriens retulit.
Scribes reginam primo tibi subvenientem,
Et quicquid scribes, laus et honor sit ei.
Ejus honore fuit quod, quæ supra titulantur,
Dicere malebas, cumque velit repetes.
Quod fratres ejus vel ei vicina colebas
Ejus amore fuit et bene promeruit.
Scribere ne cesses. Leget atque relecta resolvet,
In lepidis scriptis nec monitoris eget.
Gratior est illi nec pagina codicis ulla,
Ædwardum quam quæ continet eximium.
Num meminis quod eum patrem tibi sæpe loquendo
Nuncupet, et natam quam pie se referat?
Si tabulas nostras, et cetera, meque magistram
Reicis inmeritam, hic tibi casus erit.
Nec jam repperies qui te totiens relevabit,
Et tot dona feret, prædia talia det.
Num recolis supra nostra suadentia dicta,
'Ædwardi regis carmine primus eris?'
Hic codex ejus gestis describitur, illi
Reginæque die[3] hunc voveo titulum.
Hic quibus hunc signis pietas manifesta Tonantis
Prodiderit vivum carne sibi placitum,
E quibus in tumulo pausantem vivere cœlo
Declarat fidei continuis precibus;
Mente serenata paulo plus incipe supra,
Officioque stili sane placebis ei.

The Queen's (Edith) kindness to the author.

Dedication of the work to the Queen.

[1] Busa. Belgice *busse* vel *buyse*, tubus, canalis. *Du Cange.*
[2] MS. *meriti.*
[3] Sic MS.; possibly *hodie* may be read.

POETA.

Pareo suadenti, nimium sed corde dolenti,
Tot tantisque miser orphanus a dominis.

Character of Edward.

Ergo quoniam ad scribendum obitum ejusdem gloriosi regis pervenimus, de superiori ejus vita prius aliqua succinte dicamus. Felicissimæ mentionis rex Ædwardus ante natalis sui diem Deo est electus, unde ad regnum non tam ab hominibus quam ut supra diximus, divinitus est consecratus. Cujus consecrationis dignitatem sanctam conservans castimonia, omnem vitam agebat Deo dicatam in vera innocentia. Quam Deus in holocaustum acceptionis approbans, ex affectu intimo eum fecit carum hominibus et venerabilem cum supernis civibus. Nam sicut bonis et idoneis viris contestificantibus comperimus, his in hac corruptibili vita signis glorificavit eum Deus. Juvencula quædam jam maritum sortita, sed nullo maritali fructu jocundata, patiebatur circa fauces et sub ipsis maxillis quas ad similitudinem glandis nuncupant glandulas, quæ ita totam faciem corruperant morbo et nimio fœtore, ut vix alicui loqueretur absque grandi confusione. Hæc somnio edocetur, quia si a rege Æduuardo aqua lavaretur, ab illa infestissima lue sanaretur. Ergo doctrinam somnii cum certitudine manifestat fidei, quo rex audito non dedignatur infirmo adesse sexui. Erat dulcissimæ mentis et cunctis poscentibus plurimæ affabilitatis. Allato aquæ vase rex manum intingit, porrectisque digitis faciem mulierculæ et contacta morbo loca perungit. Hocque agens frequentius iterat; interdum etiam cruce signat. Et mirum in modum mira dicturo credite. Liniente rege morbus medicatus a crusta mollescit et solvitur, ducenteque manu e diversis foraminibus vermes[1] plene cum sanie et sanguine egrediuntur. Item pius rex sancta dextera promens, et educens saniem, nec abhorret in infirma

Cure of a scrofulous woman.

p. 34.

[1] MS. *vermibus*.

muliere hunc pati fœtorem, donec medicante manu omnem illam noxiam elicuit pestem. Lubet deinde eam quotidie regia stipe ali, donec integre restitueretur sanitati. Vix in curia perseptimanat, cum Dei gratia detersa omni obscenitate eam venusto decore informat. Et quæ prius vel ob eandem vel aliam infirmitatem sterilis erat, eodem anno et marito fecunda extitit, et deinceps vixit cunctis cohabitantibus non injocunda. Quod licet nobis novum videatur, hoc eum in adolescentia cum esset in Neustria quæ nunc Normannia nuncupatur, sæpius egisse Franci testantur.

A blind man restored to sight.

Quidam etiam cæcus somno suasum sibi astipulabatur, quia si ex aqua qua rex manus abluisset cæca ejus facies lavaretur, et cæcitatem pelleret et amissum lumen induceret. Quod ad aures ejus a secretis ei famulantibus pervenit, qui primo eis contradicens et increpans quod hoc crederent verum esse, instanter poscentibus ne Dei resisteret voluntati, tandem placide assensit. Erat tunc, ut pro certo aiunt, dies vigiliarum celebritatis omnium sanctorum, cum rex summo mane ablutus intravit oratorium, ministrique ejus interim ex eadem aqua abluunt cæcum, inducuntque solum post regem in orationis domum. Egresso itaque rege post canonica officia ob venerationem omnium sanctorum festive decantata, renuntiatur ei a suis familiaribus qualiter videret ille qui erat cæcus. Intrat ergo pia curiositate ad eum in oratorio, accersitumque ad se interrogat utrum sic videat. Ille ita esse dicebat, et Deo gratias agebat. Ut autem columbinæ puritatis rex experiretur dictorum fidem, extendit manus suæ volam, et interrogat actus sui sententiam. "Extendis," inquit, "domine mi Rex, manum tuam." Rursum rex indicem et medium digitorum bicorni forma in faciem illi inferens, interrogat quid faceret, et ille responso persequitur quid videret. Tertio quoque barbam manu comprehendens, item quid faceret consulit, et ille ut erat causa in quisitam[1]

[1] *quisita* seems to be for *quæstio*, a question.

respondit. Et tunc satis scrutatum putans, paulisper procedit oratum, genuque ter flexo ante altare Deo gratias agit, cumque regia stipe suis commendat sustentandum quamdiu velit. Hic diutius in ejus commoratus curia, testimonio fuit virtutis quam a Dei accepit gloria. Eodem etiam modo cuidam Lincolniæ civitatis[1] * * * * * * * * *

p. 35. Illness of Edward.

Ubi videt fide plenus rex Æduuardus ex instanti morbo urgueri se ad exitum, funeribus exequiis attitulat[2] se commendatione et precibus summorum Dei fidelium. Namque exemptus rebus secularis tyranni[3] ex advocatione Spiritus Dei, liberius fruitur visione futurorum ex contemplatione cœlesti. Cum inter manus devotorum in funerea expectatione corpus sustentatur fragile, corporeo sopitus pondere eorum edocetur certitudine, quæ pro peccatis nostris præsenti patimur tempore. Angustiam siquidem patientis animæ cum dormiret præsentes senserunt insopito corpore, excitatusque eisdem adeo territis hoc utitur verborum ordine. Nam ante id biduo vel amplius adeo eum languor fatigaverat, ut vix cum loqueretur quid diceret intelligi posset. "Deus," inquit, "eterne, si per te ea quæ nunc mihi revelata sunt didici, concede pariter et virtutem eadem referendi. Sin quidvis fuit fantasticum, premat me pristinus morbus ad tuum placitum." Et mox, sicut testantur hi qui aderant præsentes, tanta usus est loquendi copia, ut cuivis sanissimo nihil opus esset supra. "Nunc," inquit, "duo aderant monachi, quondam cum in Normannia adolescens essem mihi notissimi, multæ scilicet sanctitatis viri, rebusque mundanis[4] jam multo tempore exempti, sicque ex Dei legatione me sunt affati. 'Quoniam,' inquiunt, 'hi qui in hoc regno Anglico in culmine prælationis conscenderunt, duces,

His vision and prophecy of the ills to come upon England.

[1] A leaf is lost here.
[2] *attitulare*, i.e. dedicare, consecrare.
[3] MS. *tyrranni*.
[4] MS. *mundadanis*.

episcopi, et abbates, et quique sacrorum graduum ordines adepti, non sunt quod videntur esse, sed e contra ministri diaboli, tradidit Deus post obitus mei diem anno uno et die una omne hoc regnum a se maledictum in manu inimici, pervagabunturque diaboli totam hanc terram igne, ferro, et deprædatione hostili.' Tum ego ad illos hoc modo; 'Ostendam,' inquam, 'hæc ex voluntate Dei populo, et pœnitentibus eis Dei miserebitur propitiatio. Misertus est enim Ninivitis, cum pœniterent ad audientiam divinæ comminationis.' 'Non pœnitebunt,' aiunt illi, 'nec perveniet illis miseratio Dei.' 'Et quid,' inquam, 'erit, vel quando tantæ comminationis remissio sperari poterit?' 'Tunc,' inquiunt, 'si arbor viridis a medio sui succidatur corpore, et pars abscis[s]a trium jugerum spatio a suo deportetur stipite, cum per se et absque humana manu vel quovis amminiculo, suo connectetur trunco, cœperitque denuo virescere et fructificare ex coalescentis sui amore pristino, tunc primum tantorum malorum sperari poterit remissio.'"

Allegory as to when the troubles are to cease.

p. 36.

Auditis his, qui aderant, ipsa videlicet regina terræ assidens ejusque pedes super gremium suum fovens, ejusque germanus dux Haroldus, et Rodbertus regalis palatii stabilitor et ejusdem regis propinquus, Stigandus quoque Archiepiscopus, cum paucis aliis quos idem beatus rex a somno excitatus advocari jusserat, terrentur nimium, utpote qui plenum de tot malis et denegata spe pietatis audierant verbum. Cunctisque stupentibus et terrore agente tacentibus, ipse archiepiscopus qui debuerat vel primus pavere, vel verbum consilii dare, infatuato corde submurmurat in aurem ducis, senio confectum et morbo, quid diceret nescire. At ipsa regina et quorum mens Deum consueverat nosse et timere, quique per se altius audita pensare, et longe aliter ut par[1] erat sentire. Cognoscebant enim per sacri ordinis personas Christiani cultus religionem

Conduct of Archbishop Stigand.

[1] MS. *pars.*

Remarks of the author on the wickedness of the country.

maxime violatam, hocque frequentius declamasse tum per legatos et epistolas suas Romanum Papam, tum in frequentibus monitis ipsum regem et reginam; sed divitiis et mundana gloria irrecuperabiliter quidam diabolo allecti, vitæ adeo neglexerant disciplinam ut non horrerent jam tunc imminentem incidere in Dei iram. Quæ licet ad tempus greges puniat innocuarum ovium, pastoribus et nobis qui peccavimus non est dissimulandum, quia si non punimur in tempore, timendum valde est ne peccatorum nostrorum vindicta nobis reservetur in æternitate. Sed qui et ubi sunt hi qui tanti discriminis horrorem vel perpendant sibi, vel ex officio pastorali ascendant e diverso, et opponant se pro muro ad placandum in die tam gravis prœlii?

Legimus sanctum David peccasse, ejusque peccati vindictam super populum divinitus irruisse; sed quibus gemitibus, quanta afflictione, quanta cordis contritione se testatus est reum! In se Dei petiit retorqueri gladium. Unde citius et peccati promeruit veniam et a populo sævientem amovit plagam. Inmensa enim Dei pietas fidelibus testatur: *Petite, et dabitur vobis; pulsate et aperietur.*[1] Sed (proh dolor) pervenerunt in nos illa
p. 37. gravia tempora de quibus ingemiscens ait propheta, *Et erit qualis populus talis et sacerdos.*[2] Sub ipsis enim ferientis Dei verberibus ad multa milia populus sternitur, regnum igne et deprædatione devastatur, hocque peccato sacerdotum fieri jamdudum demonstratum est, et nullus (proh dolor) in nobis timor vel pœnitudo vel fletus vel ad Deum clamor et pietatis petitio est. Unde non inmerito demonstratur benedicto regi a nobis migraturo revelatio, impossibilitatis ad similitudinem, inquam, nostræ infinitæ et obduratæ iniquitatis. Neque enim arborem abscis[s]am per se movere, vel semel suci sui gratia destitutam, solide trunco suo incorporari et virescere et fructificare apud homines est possibile. Nos quoque cum ob nostrorum scelerum meritum Deum

[1] S. Matt. vii. 7.; S. Luke, xi. 9. [2] Isai. xxiv. 2.; Hos. iv. 9.

videmus irasci populo, nec a nobis aliqua procedit saltem pro nobis pœnitudo vel confessio, quæ vel quando tantorum malorum sperari poterit remissio? Si ad nos Deus respicit, nihil (proh dolor) in nobis invenit, unde a feriendo cessare possit. Aut sero aut nunquam pœnitebit, qui beatum regem prophetico spiritu ex merito felicis vitæ plenum senio vel morbo er[r]asse putaverit. Sed cum nondum terremur ex impossibilitate prædictæ revelationis et adhuc non sedamus, vel pœnitendo vel ad Deum clamando, iram suæ indignationis, quid præstolamur præter infelicem exitum internicionis, nisi illa infinita et inæstimabilis Domini clementia, cui omnia sunt possibilia, solito [more] duritiam nostram præveniat illa remissione et benedictione sua gratuita.

An allusion to Archbp. Stigand.

Omisso interim hoc fletu, redeamus ad alterum, et explicemus qualiter hæc Dei gemma terreni corporis exuerit sterquilinium, et in diademate superni regis æternum splendoris optinuerit locum. Adgravato ad mortem cum sui starent et flerent amare, "Nolite," inquit, "flere, sed Deum pro anima mea rogate, mihique eundi ad Deum licentiam date. Non enim mihi ne moriar propitiabitur, qui sibimet propitiari noluit ne non moreretur." Ad reginam vero pedibus suis assidentem, hoc ordine extremum peroravit sermonem "Gratias agat Deus huic sponsæ meæ ex sedula officiositate servitutis suæ. Obsecuta est enim mihi devote et lateri meo semper propius astitit in loco carissimæ filiæ, unde a propitio Deo vicissitudinem optineat felicitatis æternæ." Porrectaque manu ad prædictum nutricium suum fratrem Haroldum, "Hanc," inquit, "cum omni regno tutandam commendo, ut pro domina et sorore ut est fideli serves et honores obsequio, ut, quo advixerit, a me adepto non privetur honore debito. Commendo pariter etiam eos qui nativam terram suam reliquerunt causa amoris mei, mihique hactenus fideliter sunt obsecuti, ut suscepta ab eis, si ita volunt, fidelitate, eos tuearis et retineas, aut tua defensione

Last words of Edward.

p. 38.

He commends the care of the queen and kingdom to Harold.

conductos, cum omnibus quæ sub me adquisierunt, cum salute ad propria trans[fr]etari facias. Fossa sepulchri mei in monasterio paretur, in eo loco quo vobis assignabitur. Mortem vero meam quæso ne celetis, sed celerius circumquaque annuntietis, ut quique fideles pro me peccatore deprecentur clementiam Dei omnipotentis." Reginam quoque indesinenter lugentem interdum consolabatur, ut insitum levaret mœrorem. "Ne," inquit, "timeas, non moriar modo, sed bene convalescam propitiante Deo." Nec in hoc dicto diligentem utique se fefellit; non enim mortuus est, sed cum Christo victurus de morte ad vitam migravit. His itaque et hujuscemodi perveniens ad extremum, sumpto a cœlesti

His death.

mensa vitæ viatico, Deo Creatori suum reddidit spiritum, pridie scilicet nonas Januarii, funereum et lugubre præsignans caput, ut ita dicamus, initiantis anni, per quod totum corpus mensium perpendere haberemus tribulatione languidum iri et clade multiplici. Erat tunc videre in defuncto corpore gloriam migrantis ad Deum animæ, cum scilicet caro faciei ut rosa ruberet, subjecta barba ut lilium canderet, manus suo ordine directæ albescerent, totumque corpus non morti sed fausto sopori [ ][1] traditumque signarent.

Appearance of his body.

Burial.

Parantur illa funebria regio, ut decebat, sumptu et honore, et cum omnium infinito mœrore. Deferunt ejus felices exequias a domo palatii in aulam Dei, precesque et gemitus cum psalmodiis celebrant tota illa die cum nocte succedenti. Orta interim die[2] funestæ celebritatis, decantatione missarum et recreatione pauperum officium beatificant perficiendi funeris, sicque coram altare beati Petri Apostoli conditur corpus patriæ lacrimis lotum ante conspectum Dei. Totum quoque a primo die tricesimum celebratione missarum, decantatione prosequuntur psalmorum, expensis pro redemptione ipsius animæ multis auri libris

[1] A word is omitted by the scribe.

[2] MS. *diei.*

in sublevatione diversi ordinis pauperum. Revelatum vero, ut supra texuimus sanctum adhuc viventem in mundo, ad ejus quoque tumbam propitia Deitas his signis revelat sanctum vivere secum in cœlo, cum obtentu ejusdem ibi illuminantur cæci, in gressum solidantur claudi, infirmi curantur, mœrentes consolatione Dei reparantur, et pro fide cujusque Deum invocantis insignia pietatis suæ rex regum Deus operatur. p. 39.

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